



B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY



Volume XLIV, No. 7

APRIL, 1930

Thirteenth Quinquennial Convention Issue

A FIVE-YEAR review of B'nai B'rith activities in philanthropy, social work, religion, education, and lodge work in the United States and abroad. Articles by President Alfred M. Cohen, Dr. Louis L. Mann, Dr. I. M. Rubinow, Dr. Israel Auerbach, and other B'nai B'rith leaders.

A five-year review of general Jewish activities since 1925 in art, science, literature, music, philosophy, social work, education, Zionism. Articles by Dr. Solomon Goldman, A. A. Roback, Morris D. Waldman, Dr. Emanuel Gamoran, Dr. Theodore Kopyny, J. Z. Jacobson, Mrs. Estelle M. Sternberger, Harold Berman, Arthur A. Schwarz, and others.

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THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

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Editorial Comment

Thirteenth Quinquennial Convention, I. O. B. B.

IN THE last days of April in the city which is its headquarters, the Independent Order of B'nai B'rith will hold its quinquennial convention. Since the first these Conventions have been notable affairs. The one soon to be held should be the most important of them all.

The last five years have witnessed a great revival in many respects. Undertakings just begun when the last convention was held have taken on proportions hardly to have been expected in so short a space of time. Especially is this true of the two movements whose purpose is to save the Jewish youth for Judaism—the B'nai B'rith Hillel Foundations and the Order's junior membership, the Aleph Zadik Aleph. The Foundations number eight, located in Universities as far separated as New York and California, Wisconsin and Texas. They are touching with their beneficent influence 7,000 of the finest Jewish youths in the land. What an asset that will be to the next generation of Jews in America! The A. Z. A., a handful of boys five years ago, has increased and multiplied until now in 120 chapters, located in nearly every State in the Union, they make up an army of over 3,000 to wage for clean life, for real Jewishness. What a fine sign of a better day for the Jew in America is this junior organization composed in part of college men and in part of those who do not enjoy college privileges! The story of Hillel and A. Z. A. work is told elsewhere in this issue of the Magazine. It will be related more extensively from the floor of the Convention.

The Order may not have increased in numbers since they were last counted, but those now enrolled are serious-minded as never before and more deeply attached because of a realization of the important work being done in which every member has a share.

In the interval of five years the Order has raised its standard in Panama, China and the Hawaiian Islands. Intriguing, is it not, that Shanghai should petition Cincinnati for leave to be a link in a chain that unites Jews practically the world over for objects entirely unselfish, for purposes wholly altruistic?

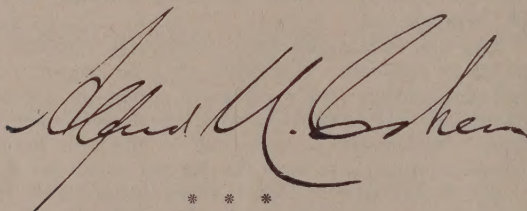
And there will be told at the Convention the work of the Anti-Defamation League in removing prejudice against the Jew simply because he is a Jew. The League has vastly reduced causes for complaint. It operates quietly, seldom obtruding itself beyond those who have offended. In this judicious mode of procedure is found one of the League's chief merits, though it deprives the undertaking of very much glamor.

When the historian shall hereafter write of the pioneer efforts of Jews in Mexico, he will give credit to

B'nai B'rith for sustaining and encouraging those pioneers in their days and years of struggle, and the chapters will make interesting reading. The struggle is nearly over and ere long B'nai B'rith will take its exit from Mexico, only quite likely to enter upon some fresh scene of difficulty for the Jew.

In the five year period B'nai B'rith has had part in every movement affecting the Jewish people wherever they might be. Sometimes it has led and again it has followed the lead of others. Anxious to serve, it has subordinated itself when it could best serve by so doing. Is this not the supreme test of the genuineness of the spirit of service? In every affliction that has beset the Jew, B'nai B'rith has been among the first to offer aid and sympathy.

Verily the B'nai B'rith is closing a glorious chapter in its long and eventful history. The oldest of Jewish fraternities, it is more sprightly in vigor and vision than the youngest, and countless thousands within and without its ranks devoutly hope and pray that it may continue so to be as long as it remains true and steadfast to its ideals.



* * *

The Annual Revival of a Drama

SO THIS month it is done again—that domestic drama of Passover. There sits the master of the household on his cushioned chair, thronelike. He plays the king and senses something of the majesty that is of him.

He has come this far over a historic highway that runs back into the mists of time. Beyond lie the graves of dynasties that persecuted him, the bones of nations that held him subject, the broken wheels of chariots that ground him, the ashes of pyres that burned him, the rotting clubs of Cossacks that struck him, the rusting armor of crusaders who put him to the sword.

The way he came is marked by the blood he shed, and by the road stand the houses he built to God when he was permitted to rest. He stopped and erected these testimonies to the Most High, remembering that though he suffered travail today, in another time the Lord conducted him safely through the Red Sea. If now he was pillaged, in another time the Lord was good and gave him the Torah before Sinai. If now the powers of wickedness prevailed and oppressed him, he knew he possessed eternal life in the Holy Law though his body might perish.

So he had come this far over the graves of his oppressors, over the hot ashes of Inquisition fires, over the shabby relics of dead pomps and powers—and now he sits at the Passover feast like some king of kings.

The little son asks him what is the reason for this, and for answer he evokes the Pharaohs from their tombs in the desert sands and the taskmasters who lashed him for his toll of brick. He uncovers a morsel of the unleavened bread he ate in his flight. He sips from the cup, drinking to the Most High who brought him out of Egypt and divided the sea and led him to Sinai; for not to his own merits does he credit the

emancipation that delivered him from slavery. Where the nations ascribe their liberties to their own valor to the prowess of their swords, he kisses the Hand of God.

So he acts his kingly part in the noble drama and at the appointed moment the door is opened for the invisible guest—that prophet Elijah of whom it is said that he walks the earth seeking the hearts of men to bring them peace. And Elijah enters and though the teachers do not agree as to his significance at the Seder feast, we have also the opinion of a certain householder who offers Elijah to his children with these words:

“Elijah has entered among us. We have tonight thanked God for saving us from the Egyptians and we must thank Him for saving us from all the others who have oppressed us. But to what end were we saved? Why have we been preserved on the earth when many people who were more powerful have perished?

“We, as Jews, can give the answer by our work in the world, by our devotion to righteousness and justice and peace. If we stand foremost for these ideals among the people, we will offer a good reason for having been saved from all these deaths. Elijah is the symbol of these ideals. We embrace him.”

* * *

Something About Ourselves

THIS issue of this magazine is devoted to the institutions of B'nai B'rith, and to general Jewish achievement in America, in observance of the convention of the Constitution Grand Lodge in Cincinnati. This magazine, too, is one of the institutions of B'nai B'rith and it is for us to speak of it, modestly enough.

We think of this publication as one of the educational mediums of B'nai B'rith.

These pages have to do with the pride the Jew owes himself as a man of a people that is making daily good contributions to mankind by philanthropy, by scientific achievement, by artistic production, by social illumination, by literary enterprise. With such work of the Jew this magazine is concerned.

If the Jew is to be better understood by his neighbors he must understand himself through knowledge of his people, in order that he may speak for himself with something of authority. It is to this educational end that this magazine appears monthly in the households of its members; to this purpose it searches world Jewry for the illumination that it offers.

Nor is our magazine concerned exclusively with this light-giving function; it stands embattled whenever the rights of Jews are threatened, whenever the name of the Jew is defamed, whenever injustice menaces Jews. It is the voice of American Jewry; national in its field, it belongs to the Jewish community of the United States.

It is no private property but the possession of all the members of this Order. Therefore, we feel free to consult with all the owners as to means by which it may be improved; for we claim no perfection for it.

This and that member may have suggestions whereby we can improve it; we welcome all suggestions; we solicit them. Some one may tell us how these editorial pages can be made more luminous; another may have in his mind an idea for a timely article or a helpful criticism. But while we welcome brick-bats, we are fond of the fragrance of bouquets as well.

The Memory of a Hero in Israel

IT IS the unique fact of Lord Balfour's life that it achieved immortality in the last years of its long span by serving at one of the Jewish altars.

Though he was a man of great learning and high statesmanship, his memory would not have been any more outstanding in British history than any of a row of distinguished Conservative British statesmen whom one might name. He was no Disraeli and no Gladstone.

Indeed, he had passed into the limbo that is called Victorian and was described as "the last of the Victorians." Among these his memory would have gathered venerated dust; it would have missed any luminous immortality.

But in the 69th year of his life he reached into the heavens and brought down a star for which the hearts of Jews had yearned for two thousand years. By this star his memory is made glamorous and he will be immortal as long as there are Jews who turn toward Jerusalem in their prayers.

His name has become attached to a timeless Jewish ideal and in "the Balfour Declaration" it will not only live in Jewish history but also in Jewish hearts which cherish that document as a Jewish Magna Charta.

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

So read the brief communication addressed to Lord Rothschild on November 2, 1917, and which Balfour described as "a declaration of sympathy with Jewish Zionists' aspirations."

There were skeptics at the time who suggested that the declaration was a war expedient, but Balfour's interest in Jews was no new attachment. In the early years of the 20th century he had stood with Joseph Chamberlain for the establishment of a Jewish settlement in Uganda under a Jewish flag. If, however, the Balfour Declaration was an expedient for the hour of war, Lord Balfour later manifested continued and increasing zeal for the Zionist aims. Among British statesmen he was outstanding in support of the Zionist program and in devotion to its principles in the dreadful days of last August.

So he passes, a hero among the Jews, who was not himself a Jew, who is compared to the King Cyrus of Persia, in whose time the Jews were permitted to return to the land of their fathers.

* * *

About "Organized Religion"

THE Jewry of the United States lately has been excited by the spectacle of a young New York rabbi resigning from the ministry and loudly slamming the door behind him. He offered a farewell sermon in which he announced he could no longer endure "organized religion."

It was an outgiving of callow youth, but seems to have found sympathetic echoes here and there in American Jewry; therefore, it is deserving of notice. Indeed, "organized religion" has been of old the ex-

cuse of laymen who have separated themselves from the communion of Israel.

But how otherwise than by organization would they give force to religious ideals?

They who protest against social injustice do not stand in their individual rooms, raising their voices to the four walls. They join together that their cumulative voices may be heard.

Only religion is expected to refrain from the methods by which modern society makes its enterprises effective. This flows from the antiquated opinions that religion has nothing to do with life, that it is concerned only with getting a man ready to die.

But, happily, religion, instead of being only a way of saving individuals for a happy future existence, has become a co-operative way of life. It is concerned with creating a more just and lovely world with all hands working together. That which is despised as "organization," as a "business system," is that blessed co-operation by which alone we may build this better world out of our ideals.

It is the glory of American Judaism that it is well organized not only in its individual congregations but also nationally in the unions of its congregations. Whoever is of organized Judaism serves the body of Israel; whoever sets himself apart serves only himself.

* * *

And So We Take Up the Banner Again

IN THE years since 1914, Israel scarcely has been given time to forget that he is a man of the world. Long before the United States came out of its isolation to go to European battlefields, the American Jew was raising millions for the succor of distant brethren, trampled under contending armies in Eastern Europe.

When his fellow-citizens in the United States were abjured to give till it hurt, this was an old story to the Jew. He had given already some \$10,000,000 for war-sufferers. Through death-infested seas, through barbed wire, through the embattled hates of the nations he had been sending his bread.

And at the end of the war when the whole world was tired of giving, Israel must continue to give till it hurts. The war was over and the nations, brothers in war, now might go their several ways, but Israel must continue by the side of his brother. Israel could not stand apart, saying, "I have no further concerns with the affairs of the rest of the world."

Then he raised \$15,000,000 more that the prostrate brother might be lifted to his feet. And even then he was not through giving, and some five years later he was laying \$25,000,000 on this altar.

Oh, mankind has almost forgotten the meaning of sacrifice, and the pain of giving till it hurts has been assuaged, but Israel carries the timeless burden for his brethren. It was last month that there was organized in the city of Washington an Allied Jewish Campaign for \$6,000,000 and the brethren in Palestine.

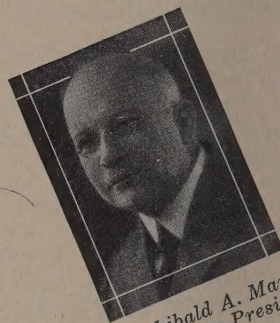
Reform and Orthodox, Zionist and non-Zionist, were there from all sections of the land and pledged themselves to a renewed devotion.

And so Israel in America gives his brethren bread and the means of livelihood and the brethren, in return, provide him with Jewish inspirations, with Jewish life. These campaigns have summoned the Jewish devotions of Jews as nothing else might; they have served to unite Jewry at moments when Jewry was falling apart.

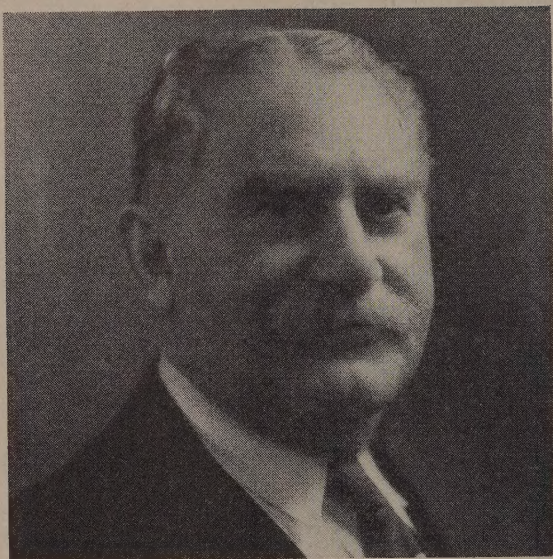
Officers, Constitution Grand Lodge, I. O. B. B.



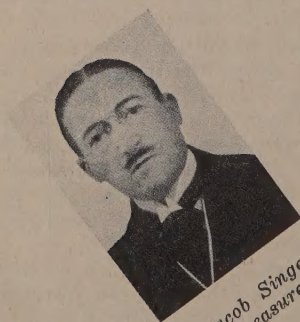
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First Vice-President*



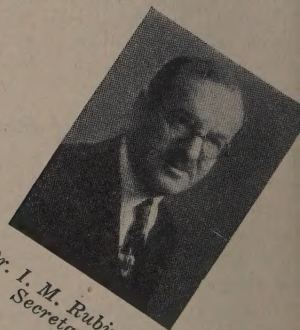
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President Alfred M. Cohen

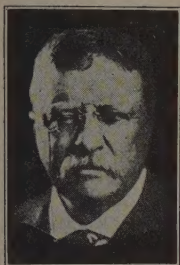


*Jacob Singer
Treasurer*



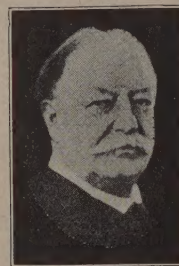
*Dr. I. M. Rabinou
Secretary*

What Presidents of the United States Have Said of the I. O. B. B.



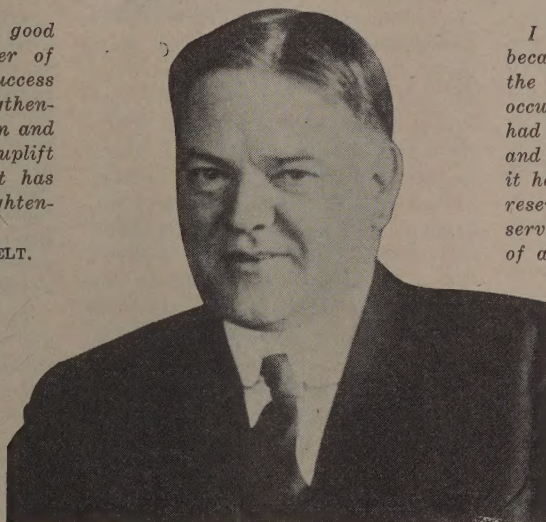
Permit me to extend my hearty good wishes to the Independent Order of B'nai B'rith and to wish it all success in continuing its work, in strengthening the ties between man and man and endeavoring to contribute to the uplift and betterment of humanity. It has been a great educational and enlightening factor in our American life.

—THEODORE ROOSEVELT.



I have great respect for the Order because of the good which it has done, the conservative attitude which it has occupied, the harmonizing effect it has had upon otherwise discordant elements and the general world fraternity which it has promoted. It is a body of representative American citizens that deserve the approval and encouragement of all their fellow-citizens.

—WILLIAM H. TAFT.



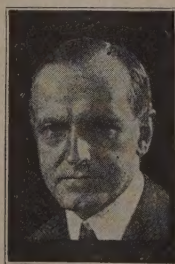
It is a pleasure to bear witness to the high ideals of public service that animate the Independent Order of B'nai B'rith, and to the practical intelligence with which its broad policies of social service and philanthropy are carried into execution. Its usefulness, not only in the United States but also in Europe and the Near East, is everywhere recognized with gratitude; while in this country I would especially commend its example in working for mutual magnanimity, understanding and co-operation between all races and creeds.

—HERBERT C. HOOVER.



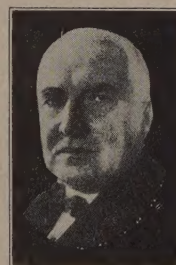
I follow from time to time with the greatest interest, the fine work of the Order, work which undoubtedly contributes to the uplift and betterment of the nation, and I have been particularly interested in the work of education and philanthropy and the effort to destroy the provincialism of prejudice between races.

—WOODROW WILSON.



For a long time, I have been quite familiar with the work and purposes of B'nai B'rith. As my acquaintance with the Order has widened, my regard for its high aims and effective methods has increased. Its ideal of practical usefulness is one which cannot be too earnestly commended.

—CALVIN C. COOLIDGE.



I hope that all America will catch the spirit of B'nai B'rith in campaigning against all the movements aimed to rend the concord of American citizenship. Fraternity must be the abiding purpose of our people and the compensations that come to this consciousness of helping one's fellow-men contribute more to the happiness of self than success, distinction and all the other triumphs of life.

—WARREN G. HARDING.

B'nai B'rith American Districts Enjoy Five Years of Success

District Grand Lodge No. 1

*New York, Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island,
Vermont, Eastern Canada*



DURING the past five years District No. 1 suffered a rather large net loss of membership, but most of it was so-called "dead wood" and we have every reason to expect that the present healthy membership of 7,100 in 63 lodges will be considerably augmented during the next half decade.



David Ruslander

Ten new lodges have been instituted since 1925, and 3,500 new members were inducted into the Order. The subject of membership is now receiving serious consideration and attention.

There are now seven Canadian lodges in this district, all of which have made particular progress. Not only in the growth of their membership, but in lodge activities, they are rapidly assuming leadership. Two new Canadian lodges are in the process of formation at present.

The problem in New York City is a unique one, and while several attempts through outside sources to increase the membership were fruitless, the General Committee of this district is still of the opinion that this situation can be overcome, and looks to the Executive Committee of the Order for co-operation.

During the last five years the pride

of our district—our Home for Aged and Infirm at Yonkers, N. Y.—became old and unsafe, after having admirably served its purpose during the many years of its existence. The building, therefore, was sold, and the title passed on November 23, 1928, and a committee was immediately appointed to plan and arrange for the erection of a modern, fireproof, and fully equipped edifice. While the old building could accommodate 110 members, the new one can house only 40, but since the number of applications for admission into the Home has been decreasing each year, there is no expectation that the number of members applying for admission will ever exceed the capacity of the Home.

The Wider Scope Campaign in District No. 1 was initiated in February of 1928 in Greater New York, under the direction of the late Dr. Boris D. Bogen, and the leadership of the Hon. Abram I. Elkus. Due to economic conditions, campaigns in the various communities of the district were deemed inadvisable at that time, and were postponed until the spring of 1929. While the results obtained thus far are not very encouraging, it is our hope that by the time the entire campaign has been completed, District No. 1 will reach its quota.

The A. Z. A. movement in this district seems to be gathering momentum. Appreciating the importance of this new phase of B'nai B'rith activity, the lodges are grasping this opportunity to do a real service by organizing

new chapters of the Junior Order. At present we have 12.

There are 27 women's auxiliaries in District No. 1, with a membership of approximately 1,900. They have organized themselves into a Council of Women's Auxiliary Lodges, the officers of which are elected at the annual convention of the district. In addition, the Council holds a mid-year conference, to which the senior delegate of each auxiliary is invited, and problems affecting the activities of the auxiliaries are discussed.

District No. 1 has suffered a great loss in the passing away of Charles Hartman, Executive Member, who, in the many years of his incumbency in that office, devoted his time and energy to the furtherance of the activities of our Order in District No. 1. In addition, the untimely death of Past President Maurice Bloch, who worked diligently and earnestly during his Presidency in 1928 and 1929, was a second shock to the membership.

Joseph H. Ullman of New Haven, Conn., was elected Brother Hartman's successor, but his incumbency was unfortunately a short one, as he was compelled to resign after a few months because of ill health. Louis Fabricant of New York City was elected to fill the vacancy and is at present holding the office. His election came as the result of ardent, sincere, and earnest efforts on behalf of the B'nai B'rith for many years. Under his leadership a new era in the life of our district has begun.

DAVID RUSLANDER, President.

District Grand Lodge No. 2

Colorado, Indiana, Kentucky, Missouri, New Mexico, Ohio, Wyoming

DURING the past five years the energies of the district were concentrated on money raising campaigns, yet so great was the reserve power and the *esprit de corps*, that we were able to show the highest percentage of increase in membership of any American district during that period.

"Alfred M. Cohen Classes" have been initiated by practically every lodge in our district as a fitting tribute to our beloved chieftain. Naming classes in honor of distinguished men has been in vogue for some time with most gratifying results.

District No. 2 was not only the first American district to obtain its quota

for the Anti-Defamation League, but this amount exceeded the total sum raised by all the other American districts combined.

The district oversubscribed its quota of \$150,000 for the B'nai B'rith Infirmary Building on the grounds of the National Jewish Hospital at Denver.

Our district was not only the first

to raise its quota in the Wider Scope campaign, but oversubscribed it. The amount raised exceeded that of any other district. The magnitude of this task may be better appreciated when we consider that the district was called upon at about the same time to raise its quota of over \$1,000,000 for the Jewish Orphan Home at Cleveland. With characteristic vigor the district likewise secured that quota.

The Leo N. Levi Hospital at Hot Springs, Ark., needed improvements. The campaign then would have interfered with the Wider Scope and Orphan Home drives. Judge A. B. Frey, of St. Louis, our district chairman, secured the amount needed from a generous St. Louis Jew and enabled the hospital to make the improvements, obviating the necessity of a third campaign.

District No. 2 takes just pride in the fact that one of its illustrious sons, that gifted and inspired Jew and B'nai B'rith, Alfred M. Cohen, was called upon to serve the Order as resident.

The district was one of the pioneers in Americanization work and junior activities. M. M. Schayer of Denver wrote the ritual now used by the A. Z. A., which is flourishing in our district. During this period it has shown the highest percentage of increase, both in chapters and members, in our district.

For years our Social Service Committee has carried on practicable and constructive humanitarian service. The penal institutions of the district are visited regularly. Through the efforts of this committee a Jewish chapel at Ohio State Penitentiary was dedicated last year. This committee and the lodges have not confined their work to penal institutions alone but have



Samuel Sievers

sponsored and maintained Sunday Schools in small towns, Boy Scout groups and camps, Big Brother work, and a multitude of other services.

District No. 2 has been making large contributions from its funds to many worthy institutions such as the Educational League, Leo N. Levi Memorial Hospital, J. C. R. S., Denver National Home for Jewish Children, and others too numerous to mention.

During the administration of Isidore Feibleman, a district publicity committee was organized. It prepared and circulated special propaganda literature which has been used by the Executive Committee as well as by other districts.

Every lodge in the district is visited by either the President or Vice President annually. The speakers' bureau consists of some 50 to 75 speakers who make more than 200 visits annually to the various lodges. Some of these speakers make addresses at noonday luncheon clubs, thereby creating better understanding between Jew and non-Jew, especially in the smaller communities.

The *Mirror*, our official publication, reaches all the members of the district bi-monthly, and is a very effective propaganda agency. The state deputies, President's committee, and state associations are invaluable aids in carrying on the work of the district. Many group meetings are held in various parts of the district, and are attended by delegations from nearby lodges. This creates a closer unity between the neighboring lodges and helps to keep the small lodges active.

The past presidents of the district, by their unusual loyalty and devotion to the Order, deserve great credit for the development of that fine tradition which is now part and parcel of our district.

With such traditions, with that type of leadership and with that enlightened and active membership, District No. 2 may be depended upon to go from strength to strength.

SAMUEL I. SIEVERS, President.

District Grand Lodge No. 3

Delaware, New Jersey, Pennsylvania, West Virginia

FIVE years of fraternal life have meant much to our district. Although we cannot boast of an increase in membership, we are happy to state that our membership has, in a measure, been strengthened.



Abraham Berkowitz

We are happy to announce that in District No. 3 sixteen new chapters of A. Z. A. have been organized. In Braddock, Pa., 11 young men joined the B'nai B'rith in a group

after a three years' membership in the A. Z. A. One of the outstanding events in the last five years was the celebration of the Diamond Jubilee of District No. 3 in Philadelphia. Probably the largest gathering in the history of the district took place at that time. There

were assembled the leaders of Jewry in the district, and men prominent in national and civic life, at a banquet of 1,200 men and women, among them the Hon. Jacob Singer, Treasurer of the Order, and the Hon. Joseph W. Salus, a past president of the district.

District No. 3 prides itself on having the only district monthly magazine in the country. It is the *District No. 3 Chronicle*, edited by Joseph Herbach, our efficient secretary. It contains messages of the president, and articles on the B'nai B'rith Home for Orphans at Erie, Pa., the A. Z. A., and social service.

On July 4, 1927, the Erie Orphan Home dedicated a new building as an addition to the institution. It is a thing of architectural beauty—a credit to the entire community of the four states. The Home serves 300 Jewish communities, and looks after the friendless child until it becomes part of the life of the community.

A most outstanding event was the

organization of the Hillel Foundation at the University of West Virginia two years ago. Under the able leadership of Judge Joseph L. Kun, of Philadelphia, Chairman of the district's Wider Scope Committee, a substantial sum of money was raised.

I had the pleasure a few weeks ago of visiting Morgantown. The name Hillel is now familiar to the 2,000 or more non-Jewish students and teachers who come to our Foundation and listen to widely-known lecturers. This work is a strong factor for good will between Jew and non-Jew.

B'nai B'rith is proud of the work of the B'nai B'rith Council of Philadelphia, under the leadership of Brother Salus. The B'nai B'rith Luncheon Club meeting takes place regularly on Thursday of each week, with prominent speakers of the country invited. It has spread the name of B'nai B'rith, and is a source of strength to the general membership.

During the last five years, we have

installed ten new lodges. We now have a total of 52. We had four ladies' auxiliaries five years ago; today we have ten. At the last convention in Allentown, Pa., there was organized the Ladies' District Council of the B'nai B'rith which will meet in separate session at the same time as the Grand Lodge convention.

The inauguration of the New Jersey State Council of Lodges is an event

of importance. This council of five representatives from each New Jersey Lodge met three months ago, adopted by-laws and is working on a general plan of contact with all Jersey lodges.

The work of the Social Service Committee, under William Portner, has been an outstanding feature of the last five years. There are four chaplains who attend Jewish prisoners in penal institutions and minister to their

spiritual wants. Families of the prisoners are referred to proper agencies and given aid directly. Upon discharge, the prisoner, at the moment of greatest need, is given a helping hand, and a job. This is excellent humanitarian work, recognized by our courts in the appointment of William Portner to the Board of Prison Inspectors.

ABRAHAM BERKOWITZ,
President.

District Grand Lodge No. 4

Arizona, California, Idaho, Montana, Oregon, Utah, Washington, Western Canada

SO HIGH has been the prestige in which the B'nai B'rith has been held in the west since 1925 that in most of our communities no important

Jewish effort is ever initiated without prior consultation with B'nai B'rith leaders.

In the five-year period our total gain in membership approximated 7,500, but a heavy suspension list reduced this to a net loss



Geo. M. Lipman

of several hundred. We started the period with 32 lodges, and today have 40, with three more in contemplation for the immediate future, two of which may probably be instituted before the Constitution Grand Lodge convention opens.

Our policy has been to build up our membership upon a dues-paying basis, and as a result, our district is in the healthiest condition it has been in for many years.

The program of Americanization work has been carried on with diligence. In some communities lecture courses have been held. In San Francisco a pamphlet containing four lectures, delivered by B'nai B'rith leaders to our Americanization classes was issued and widely distributed. Boy Scout organizations, public schools and community groups interested in citizenship have, upon their request, been furnished with these booklets in considerable numbers.

The Women's Auxiliary movement has extended its activities until almost every B'nai B'rith community prides itself upon the activities of its group. The Women's Grand Lodge has rendered valuable service.

Our district has organized a Philanthropic Advising Bureau, which fur-

nishes information to all of our lodges upon the merits of all agencies seeking financial support in the several communities where our lodges exist.

During the same period a lecture bureau was established, which succeeded in providing interesting speakers to many communities.

Under the auspices of the B'nai B'rith several summer camps for Jewish boys and girls have been initiated with remarkable success in all instances. Throughout our district B'nai B'rith lodges have in large measure taken the initiative in the creation of Jewish welfare fund organizations, which have greatly assisted the Jewish communities in which they have been formed.

An Educational department recently established intends to carry on a correspondence school in Jewish education for Jewish children in remote and unorganized communities. Through contacts effected by committeemen working out of their several communities, we have compiled a list exceeding 100 Jewish children to be served in this manner.

One of the outstanding features of our activities is our district orphans' fund. An assessment of 50c per year per member over a period of years has created a reserve fund. The increment of this fund enables us to care for orphaned Jewish children in small communities which have no philanthropic organization of their own. At present the district is caring for 25 such unfortunate children, who have thus been provided for in good Jewish homes, or in other proper Jewish environments.

It is interesting to note the expansion of the A. Z. A. in our district, which in the last three years has increased to 15 chapters. We have established five junior girls' auxiliaries, which likewise functioned regularly with a Jewish ritual and in Jewish activities under the supervision of senior sisters from our auxiliaries.

We have advanced the idea of lodge publications containing not only fraternal, but Jewish community news, and they have proved very effective. Some eight or nine of these bulletins are now published in the district, ranging in size from four pages to the 28-page monthly publication of San Francisco lodge.

The luncheon club idea, fostered in our district, has gained considerable headway. In a large number of our communities B'nai B'rith luncheon clubs meet on a specified day every week, with definite programs of entertainment, or cultural activity. Some of these clubs maintain an average attendance of 75 or 80.

Some three years ago our district undertook to assist in the equipment of the B'nai B'rith Infirmary Building of the National Jewish Hospital, for which purpose we transmitted approximately \$25,000.

In the Wider Scope campaign our district accepted the quota of \$250,000 for five years. Prior commitments of several of our communities to other agencies seriously retarded the general progress of our campaign. Notwithstanding these facts, however, we have remitted approximately \$65,000, with our communities definitely determined to carry on until the proper discharge of our obligation is recorded.

It is pleasing to note that our Grand Lodge office has become a virtual clearing house for the problems of western Jewish life. Not only from our lodges themselves, but from coreligionists unidentified with the B'nai B'rith, we are constantly the recipient of communications requesting counsel and advice. It is gratifying, because it is indicative of the very high prestige which the Order has come to enjoy.

GEORGE M. LIPMAN, President.

District Grand Lodge No. 5

Eastern Florida, Georgia, Maryland, North Carolina, South Carolina, Virginia, District of Columbia

ALTHOUGH District No. 5 is the smallest in membership of any of the seven in the United States, it embraces a large Jewish population, including some of the oldest Jewish communities in the land. The line of demarcation existing between the Jewish elements is far more difficult to overcome than in the larger Jewish centers. The district, therefore, has its work cut out for



Joseph Fromberg

A lodge of the Order established in the small community will unify and harmonize these elements.

Ten years ago discussion was begun at Asheville (N. C.) Lodge No. 714 in favor of establishing a tubercular sanatorium in that popular health re-

sort under the auspices of the B'nai B'rith. During the last five years the idea has spread throughout the district, and now seems to be taking definite form at last. A plot of ground has been donated to the cause. Several thousand dollars have already been raised. A national campaign, with a goal of \$500,000, is being inaugurated. The District Grand Lodge has appointed a special committee for the project, headed by Julius Reis of Washington, D. C.

Through the constant attention and painstaking efforts of Hyman Jacobs of Atlanta, a member of the General Committee, the Grand Lodge is looking after the spiritual welfare of the Jewish prisoners in the Federal penitentiary in Atlanta, making weekly and Sunday visits, providing holiday religious services, furnishing them with Jewish literature, and rendering other assistance.

District No. 5 is justly proud of the

far-famed and noble Hebrew Orphans' Home at Atlanta, which was founded by District Grand Lodge No. 5, under the leadership of that venerable Jewish spirit, the late Simon Wolfe of Washington. The Home is thriving, and is conducted in a most admirable and commendable manner.

In the Wider Scope drive our district, while not equalling the achievements of some of the other districts, made a very favorable showing compared with certain others.

The district has been happy to contribute its portion to the support of such beneficent institutions as the Leo N. Levi Memorial Hospital, the Atlanta Hebrew Orphans' Home, and others.

The District Grand Lodge held its annual convention in Baltimore on March 9 and 10, and plans were devised for an extensive and intensive program of progress and growth.

JOSEPH FROMBERG, President.

District Grand Lodge No. 6

Michigan, Illinois, Wisconsin, Minnesota, Iowa, Nebraska, North Dakota, South Dakota, Central Canada

OUR district, with a membership of approximately 12,000, in 83 individual lodges, has, during the past five years, faithfully carried out the program of the Constitution Grand Lodge and its Executive Committee.

The B'nai B'rith A. Z. A. was first sponsored by District Grand Lodge No. 6 and has steadily increased in strength and number throughout this district. The individual lodges have valiantly fostered this work since the founding of the Junior Order five years ago. Our district rejoices in the fact that the present member of our General Committee and Director of the A. Z. A., Sam Beber of Omaha, is largely responsible for the excellent work and the rapid growth of this organization.

When rules and regulations were in force at the Mayo Hospital at Rochester, Minn., which caused hardship and suffering to the members of our faith, and when constant complaints streamed to headquarters, we submitted these facts to the Executive Committee of the Order, and urged the establishment of a B'nai B'rith social service agency at Rochester.

At a joint meeting of the General Committees of Districts No. 2 and 6,

at Cleveland in 1926, plans were consummated and approved for the erection of the modern Jewish Orphan Home in that city. In conjunction with District No. 2, we launched a successful campaign for funds, and raised, as our share, \$463,500.

District No. 6 successfully completed a campaign for funds for the new B'nai B'rith Infirmary Building in Denver, raising the sum of \$167,000. The district will always remember the faithful services of Brother Harry Lapidus of Omaha, formerly of the General Committee, who gave both money and time to achieve this victory.

The Leo N. Levi Memorial Hospital at Hot Springs, Ark., is universally recognized for its splendid work and has been receiving the plaudits of both members and non-members of the Order. This district annually contributes towards its maintenance and is now engaged in a campaign to raise a fund of \$15,000 to erect a clinic building at this institution.

The first B'nai B'rith Hillel Foundations were located in this district. Our late brother, Ben Frankel, first con-

ceived the idea, and the pioneer Foundations were located in the Universities of Illinois and Wisconsin. Today a third Foundation lies within our district, at the University of Michigan.



Leo Reitman

The district raised \$390,078 for the Wider Scope Committee in the last five years.

The work of our Councils enables our district to accomplish much. Especially praiseworthy has been the work of the Councils of Southern Illinois, Central Illinois, Chicago, Omaha, Michigan, and Upper and Lower Wisconsin.

This district has been active in Americanization work and has given the Director great assistance during the past five years. It has fostered the celebration of national holidays and has assisted those of foreign birth to become acquainted with American customs and to become American citizens.

LEO REITMAN, President.

District Grand Lodge No. 7

Alabama, Arkansas, Mississippi, Oklahoma, Tennessee, Texas, Western Florida, Louisiana

THE membership of District Grand Lodge No. 7 on December 31, 1924, was 7,420. Since that time it has risen and fallen, so that when the record for the year, which ended on December 31 last, is completed, it will be approximately the same as it was in 1924.



Joseph Morse

Our Americanization work is under the jurisdiction of one of the members of the Executive Committee of the District Grand Lodge, who works with committees of the lodges in the district. The record shows that the committees of the lodges in most of the communities in our district have co-operated in a very large measure with other agencies already in the field for the Americanization of immigrants, giving their attention, of course, to those immigrants who are Jewish. In that respect our work has been co-operative, rather than initiative.

Our district cultural advancement committee arranges programs for lodges and communities which request assistance, and does whatever else it can in this particular field. Our records show that B'nai B'rith Day in each year, from 1925 to 1930, was observed regularly in more than 65 per cent of the lodges in this district.

The social service committee is one of the most important in our district. It concerns itself with the physical and mental improvement of children and youths; with family welfare relief and personal service; with the unemployment problem and the problem of the friendless; and with the sick and aged. The committee is in touch with all penal and eleemosynary institutions in the district, in order to be of service to the Jewish inmates.

The B'nai B'rith Home for the Aged at Memphis, Tenn.; the Jewish Children's Home and the Touro Infirmary

at New Orleans, and the Leo N. Levi Hospital at Hot Springs, Ark., are the B'nai B'rith institutions in District No. 7. The Memphis Home is owned and operated entirely by District Grand Lodge No. 7 and is for the old people of the district, without regard to membership in the Order. The Jewish Children's Home is for orphans and

destitute children. The connection of the district to the Home is by affiliation; an annual appropriation is given by the district. The same is true of the Touro Infirmary, while the Leo N. Levi Memorial Hospital is of a national character, and receives a large appropriation from the district.

JOSEPH MORSE, President.

Among Our Contributors

MORRIS D. WALDMAN is secretary of the American Jewish Committee.

MRS. ESTELLE M. STERNBERGER has been executive secretary of the National Council of Jewish Women since 1920. She is also secretary of the National Council of Women of the United States; international secretary of the World Organization of Jewish Women; secretary of the Conference Committee of National Jewish Women's Organizations; a member of the advisory board, National Conference of Jews and Christians; editor of "The Jewish Woman"; and a member of the League of American Pen Women.

ISRAEL AUERBACH is European correspondent of the B'NAI B'RITH MAGAZINE.

HAROLD BERMAN is a writer for the Anglo-Jewish press on articles of general interest, and the translator of literary material for the Jewish Publication Society.

DR. I. M. RUBINOW is Secretary of the B'nai B'rith. He is a nationally known social worker and economist, having been Executive Director of the Jewish Welfare Society of Philadelphia, economist expert of the U. S. Department of Agriculture and a member of the Bureau of Statistics, U. S. Department of Commerce and Labor, as well as Executive Director of the United Palestine Appeal, Director of the American Zionist Medical Unit in Palestine for several years, and Director of the Bureau of Social Statistics of the New York Department of Public Charities.

J. Z. JACOBSON is a former Assistant Editor of the B'NAI B'RITH MAGAZINE, and the author of a recently-published book, "Thirty-Five Saints and Emil Armin."

DR. EMANUEL GAMORAN is Educational Director of the Department of Synagogue and School Extension, Union of American Hebrew Congregations.

DR. SOLOMON GOLDMAN is Rabbi of Congregation Anshe Emet, Chicago.

ARTHUR A. SCHWARZ, a resident of Providence, R. I., has been teaching piano for 16 years. He is a contributor to many musical journals.

A. A. ROBACK, author of "Jewish Influence on Modern Thought," and other works on psychology and philosophy, is the instructor of what is said to be the first course in Yiddish literature ever given in this country. It is being offered at Harvard University.

DR. THEODORE KOPPANYI is a professor in the Cornell University Medical School.

EDWARD E. GRUSD is Assistant Editor of the B'NAI B'RITH MAGAZINE.

Institutions Report Five Years' Progress

ON July 5, 1881, District Grand Lodge No. 1 witnessed the realization of a great hope. Amid impressive ceremonies there was dedicated on that day the Home for Aged and infirm at Yonkers, N. Y. If the men who founded our district had accomplished nothing more than the creation of this Home they would have found an amplitude of justification for their existence.

At the time it represented the highest type of building of its kind. Located on a hill overlooking the Hudson River, it was a garden spot in which our aged brethren, their wives, and oft-times their widows, might pass in peace and quiet the remainder of the span of life allotted them.

District No. 1 has always considered the Home one of its proudest accomplishments. It has furnished the funds necessary for its maintenance. Of course, the Ladies' Auxiliary Society

regarded. The Home which had sheltered so many of our members was sold. And so we were free to plan and arrange immediately for the construction of a modern and fully-equipped edifice.

The new building, of red brick colonial architecture, with the advantages of

modern plumbing, lighting, heating, electric refrigeration, and every device for complete sanitation have been installed. Various novel features have been introduced, all of which will enhance the safety and comfort of the members residing there.



New B'nai B'rith Home for Aged, Yonkers, N. Y.



Former Yonkers Old Home, now demolished.

has been indispensable, not only for the moneys which they have raised and so generously devoted to the work, but for the wonderful amount of human interest shown, and the personal attention given to our members.

During the many years of its existence, the Home served its purpose admirably, but finally the building became old and unsafe. The need for a modern establishment could no longer be dis-

the same surroundings and view of our old Home, is now completed.

The facilities for better service in the new place are many. Careful study and research have resulted in the incorporation of the most modern ideas. The building is absolutely fireproof, eliminating one of the most worrisome problems of the old structure. It has been designed so that all available space can be used to advantage. Mod-

In a short time the last vestige of the old Home will have disappeared.

JOSHUA KANTROWITZ,
President.

Leo N. Levi Memorial Hospital

A fortress of mercy sits on the slope of West Mountain, looking down on the city of Hot Springs, Ark.—it is the Leo N. Levi Memorial Hospital—it stands for what is noble and inspiring in human relations—the hand of "Brotherly Love" ministering to the ills of men!

It is the ripe fruition of human resources consecrated to the healing and alleviation of disease and pain—it is a memorial tribute to Leo N. Levi, philanthropist and champion of his people, and a leading spirit in the Order of B'nai B'rith. . . .

THE foregoing quotation is an excerpt from an article written by a Christian in a daily newspaper. Surely no words that might be penned could more beautifully describe our Hospital and Clinic, and our splendid work.

During the past five years our institution and its buildings and work have grown tremendously. Generous friends

have aided us by special donations for many improvements.

During these years the "Gus and Irene Strauss Memorial Chapel" was made possible by a gift from Herman Strauss; the "Children's Ward" was completed, due largely to the gifts of Leo Lehman and Eugene Stern; the "Ginsberg Lounge and Reading Room" was fitted up in memory of L. Ginsburg; the "Charles Steinberg Clinic" was made possible largely through a munificent gift from Louis Steinberg; and the "Emma Silberman Mendal Solarium" is the gift of Ike Oppenheim and his wife.

Within the past year District Grand Lodge No. 6 has undertaken to raise a special fund in memory of our departed President of the Order, Adolf Kraus.

Our institution extended its treat-

to year we continue to help in ever increasing numbers the poor, afflicted, men, women and children who enter our portals in search of health.

And so through the Leo N. Levi Memorial Hospital the B'nai B'rith is exemplifying its teaching "that all men are brothers" in rendering to suffering humanity

"A PRICELESS SERVICE

WITHOUT COST"

ARCHIBALD A. MARX,

President.

* * *

Maimonides Hospital

MAIMONIDES Lodge No. 809, Liberty, N. Y., was organized in 1917, just prior to the entry of the United States into the war.

In the early days of its existence the lodge keenly wanted to found a hos-



Maimonides Hospital

utmost importance. This was felt by the natives as well as by many of the summer sojourners.

The idea of building a hospital in this vicinity was, therefore, taken up again by the members of Maimonides Lodge even more enthusiastically than in former years, and still more so when the burning of the "K. K. K." crosses became almost a nightly affair, and with them the spreading of prejudice and the preaching of hatred.

And so in 1925 a hospital was opened in Liberty that bears the name of our teacher, the historical medical man of the Jews, Maimonides. It was built and is supported on at least 80 per cent of Jewish money. Its building and equipment totaled about \$70,000, and are of the most modern type. Although the hospital is a small one—24 beds—it is open to all, regardless of race, creed, color, or nationality. So far it has treated 2,100 patients, the majority of them being non-Jews.

New as the hospital is, it has done excellent work. It has taken care of all accident victims. In addition it has cared for many charity cases of the vicinity and treated many poor patients either at a nominal rate or gratis. It



Leo N. Levi Memorial Hospital, Hot Springs, Ark.

ment days in the hospital from 12,305 in 1925-26 to 20,000 in 1929-30, while the number of treatments in our Clinic has increased proportionately.

With the foregoing increased activities many new financial demands have been made. While our operating expenditures for the year 1925-26 were \$51,259, it will require approximately \$80,000 to defray costs for the year 1930-31.

Patients come to us from every state in the Union; we are a national institution in the broadest sense of the term. From year

pital in this community which, though very small, reaches 15 times its ordinary size during the summer when the tired and overworked business men and workmen flock here to rest and enjoy their vacations. With such a population hospital facilities are of the



B'nai B'rith Home for the Aged, Memphis, Tenn.

is not a financial success; it needs enlargement, a stone, fire-proof building, etc. But even as it is, Maimonides Hospital is a credit not only to Maimonides Lodge, but to Jewry in general.

DR. C. RAYEVSKY,
Member of the Board.

* * *

Memphis Home for Aged

WITHIN the walls of the B'nai B'rith Home at Memphis, Tenn., the only institution actually owned by District Grand Lodge No. 7, Jewish men and women from seven states are finding a haven of restful beauty, an idyllic retreat for life's declining days.

The structure is of Spanish type, spreading its five spacious wings over an entire city block. On entering the first corridor one is struck by the comfort and cheer. To the right is the impressive synagogue, which seats 100 persons. Across the hall is the colorful living room. "Sunshine Alley" is the great airy room which connects the five wings with the Administration building. Light streams in on all sides, transforming the whole into one vast sun parlor. At one end are the care-free canaries with their song; at the other end, the radio tunes in, and the player piano performs the latest popular tunes.

There are 48 guest rooms, each with its own clothes closet, medicine cabinet, hot and cold water, and private bath between each two rooms. All rooms are tastefully furnished.

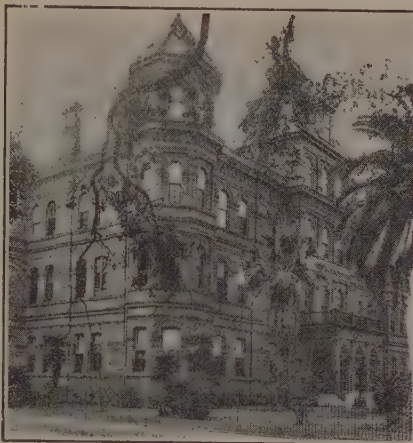
In the dining room, color and cheer predominate, while the little groups of four at each table are like happy families. The kitchen is electrically refrigerated; everything there is strictly kosher.

The Home now has three hospital rooms with six of the latest approved hospital beds, as well as consultation room, isolation room, staff nurse, and resident physician.

One could not visualize the Home without paying tribute to Mrs. Harry S. Wolff, the capable superintendent.

The present magnificent Home is the realization of a dream of the late Rabbi Max Samfield, for 40 years a rabbi in Memphis, who expressed the hope and belief that the B'nai B'rith of District No. 7 would some day erect a true home for the aged, where the reform and orthodox guest alike might find a haven. CHARLES J. HAASE,

Chairman,
Board of Governors.



Jewish Children's Home, New Orleans

Jewish Children's Home

TO SAY that the last five years have witnessed remarkable strides in the Jewish Children's Home of New Orleans is not to disparage the 70 years that preceded them. Those 70 years were seven noble decades in the history of the Home—decades which saw it develop from a small "Association for the Relief of Jewish Widows and Orphans" in 1855 to a huge and magnificent institution providing for 153 children, with a school, medical facilities of the best, and equipment adequate to its purposes.

The co-operation of the B'nai B'rith



Orphans' Home, Atlanta, Ga.

with the Board of the Home began in 1875 when the request of District Grand Lodge No. 7, I. O. B. B., for representation on the governing body was granted. This union has continued unbroken down to the present day.

In 1925 the need for the construction of an addition to the Nursery became acute, and in January of that year a donation of \$5,000 from the President of the Home enabled the Board to erect the necessary building. In December of 1925 Leon Volmer, who had been Superintendent for 14 years, tendered his resignation, and was succeeded by Mr. L. Edward Lashman, who had been serving as Director of the Field Department.

With the beginning of his regime, in 1926, many improvements, the result of the latest scientific achievements, were inaugurated. The custom of numbering each child was discontinued. The institution store was abolished and the children required to make their purchases in neighborhood stores. The home scout troops were abolished and the children encouraged to join outside troops. The institutional synagogue was abolished and the children were urged to attend services at the various congregations of the city. The bare, institutional dormitories were transformed into small, cozy, private rooms for the children. All of these changes had the effect of impressing upon each child that his life closely approximated life in a private home.

In May, 1929, Mr. Lashman died, and was succeeded as Superintendent by Harry L. Ginsburg, who had been serving as Associate Superintendent. Mrs. L. Edward Lashman was elected to the position of Director of the Field Department.

Under Mr. Ginsburg's direction, the Home has made further strides towards approximating home life. The behavior system based upon checks for various offenses has been discarded. Each individual child is interviewed personally in the same way a parent cares for his children.

The Diamond Jubilee of the Home was celebrated in January of this year, with appropriate ceremonies.

DR. J. W. NEWMAN,
President.



B'nai B'rith Home for Orphans, Erie, Pa.

Hebrew Orphans' Home

THE Hebrew Orphans' Home of Atlanta, Ga., is now in the 41st year of its existence, having been chartered in 1889. At that time, it was a child of the B'nai B'rith; the officers of the Order not only organized but directed the institution.

District Grand Lodge No. 5, in those days, included insurance as one of its features of membership. As the popularity of this feature began to wane, the Home was legally separated from the Order so that its property would not be endangered by any insurance claims. Later the insurance feature was dropped in the district, as indeed it was throughout the Order.

So far as is known, the Hebrew Orphans' Home was the first organization to carry into effect what is known as the Mothers' Pension or Subsidy Sys-

tem, and for more than 20 years we have been carrying out that plan, whereby the child is indentured to us in the usual legal manner, but remains with the mother, who receives a monthly compensation for its care. We have legal authority to remove the child if conditions are not satisfactory to us, but we have never been compelled to do that to date.

On our staff is a competent social service worker, who looks after this situation. The homes are visited periodically, and conditions are reported to the Board. Where possible, the local community is called in to assist in the care of the family, as our responsibility, of course, starts and ends only with the child. This plan has been working most successfully with us, so that we have nearly twice as many children subsidized as we have in the institution itself.

At our last annual meeting, the

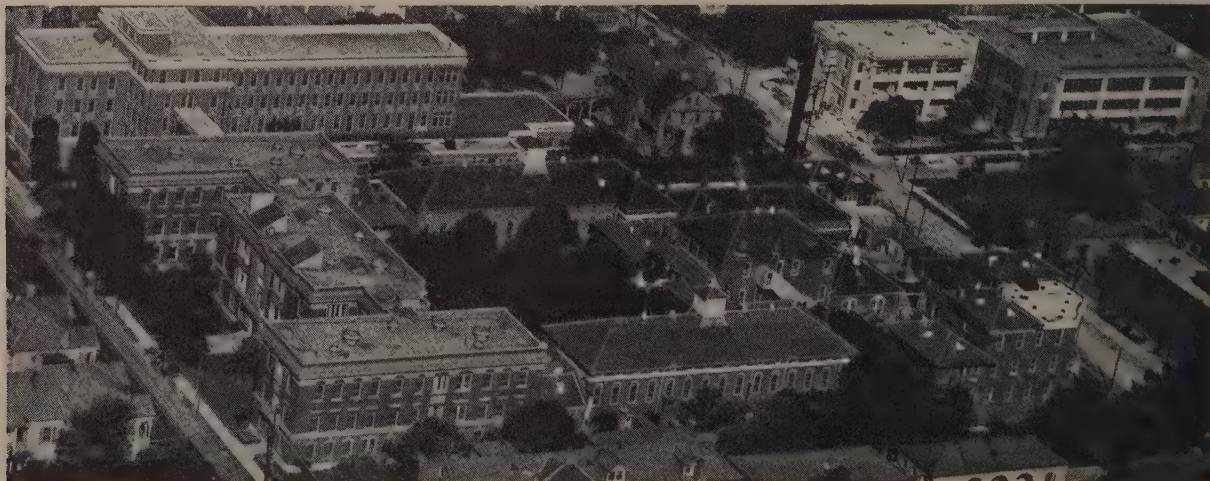
Board approved the plan to obtain foster homes for our children, so that they can be placed with approved families and enjoy normal family life. We will, of course, bear the expense of their upkeep until they become self-supporting. We think this plan will work out satisfactorily, and if it does, it will gradually empty the Institutional Building.

VICTOR H. KRIEGSHABER,
President.

* * *

Erie Orphan Home

THE B'nai B'rith Home for Children at Erie, Pa., which was founded in 1912, has developed into one of the finest Homes, for its size, in the United States. The people of Erie, as an inducement to have the Home located in their county, donated to District No. 3 a farm of 85 acres in Fairview Township, 13 miles from the town. Forty-



Touros Infirmary, New Orleans, another magnificent institution to which District No. 7 has been contributing since 1877. It is one of the oldest Jewish hospitals in the country.

five acres were set aside for farming purposes; five, for buildings; and the remainder for lawns, driveways, and walks.

Every convenience known in a city home is provided. The Home is on the main highway between Cleveland and Buffalo, and is visited by hundreds of tourists. The children attend the grade and high schools in Girard, Pa., three and a half miles away, and are conveyed there and back by bus in the morning, at lunch-time, and in the afternoon.

The Home is conducted on a strictly kosher basis. Two large brick cottages, with a central kitchen, provide for 60 children. Since its beginning, the Home has cared for 167 inmates.

Owing to a large indebtedness created by the construction of the new activities' building and the completion of the improvements recommended by the Board of Governors, a campaign is now being carried on to raise \$250,000. It is expected that before the end of June each city in the district will be organized.

ISADOR SOBEL,
President.

* * *

National Jewish Hospital

THE National Jewish Hospital for Consumptives at Denver is a pioneer in the field of anti-tuberculosis work. The first building was completed in 1893, but remained unoccupied on account of the financial panic which occurred that year. When the doors were finally opened on December 10, 1899, through the efforts of the B'nai B'rith, it was the first Jewish, free, tuberculosis sanatorium in America on a non-sectarian basis.



Campus, Cleveland Jewish Orphan Home



B'nai B'rith Infirmary, Denver

A notable achievement was the establishment of the Research Department under an expert director and a corps of competent assistants. The Hofheimer Preventorium, made possible through the generosity of the late Mr. and Mrs. Nathan Hofheimer of New York, is another example of constructive foresight.

Although the institution in its early days made it a policy to receive only the so-called early cases, in 1926 the need for a building to house the numerous advanced patients became imperative. Through the efforts of Districts Nos. 2 and 6, I. O. B. B., the B'nai B'rith Infirmary Building was completed at a cost of over a half million dollars. Districts Nos. 4 and 7 have promised to pay for the equipment. This building, the last word in modern hospital architecture and equipment, contains 100 private rooms and represents one of the finest hospital units in America.

The fine clinical and research work of the institution, and the special

facilities created by the B'nai B'rith Infirmary Building, attracted the attention of the University of Colorado School of Medicine which, in 1926, designated the National Jewish Hospital as the teaching unit for senior students.

Medical treatment of children was restricted because of lack of financial resources until Louis Heineman of Jamestown, N. Y., left a bequest of \$150,000 to the institution.

The annual budget of the National Jewish Hospital is \$500,000, which comes from comparatively small annual contributions of about 100,000 persons. With the number of patients constantly increasing, the problem of financing the institution is a most perplexing one and a cause of anxiety.

The Hospital now affords active medical treatment to more than 300 men, women, and children under ideal conditions, including a kosher dietary for all patients; it aims at the prevention as well as the cure of tuberculosis; and is developing valuable research material.

RABBI WM. S. FRIEDMAN,
President.

* * *

Bellefaire

THE crowning achievement of 61 years—establishment of the Cleveland Jewish Orphan Home in a model cottage group in the midst of beautiful suburban residences—has been accomplished in the period now drawing to a close.

The five years now concluded have witnessed the planning and actual construction of Bellefaire, as the new Home has been named. The crowning climax came last November 2, when the buildings were formally dedicated. President Alfred M. Cohen, local officials, and philanthropic leaders joined

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Five Years of Lodge Work in the Old World

By ISRAEL AUERBACH



THE last five years, no doubt, form one of the most interesting chapters in the history of European B'nai B'rith lodges.

The beginning of those five years was marked by a farewell—and a welcome. We said farewell to Adolf Kraus, who refused re-election at the 1925 Convention, and bade welcome to Alfred M. Cohen, our new leader. At that time our districts did not realize that the farewell would be a permanent one. Brother Kraus' death in 1928 was mourned most deeply, outside of America, in Czechoslovakia, his birthplace. Now, likewise, we mourn the death last year of the beloved Dr. Boris D. Bogen, late secretary of the Order, and welcome his successor, Dr. I. M. Rubinow.

The summer of 1927 will long remain among our pleasant memories because of the visit of President Cohen to Europe. Of especial significance to the Grand Lodge of Great Britain and Ireland was the President's visit, for he installed that august body June 19, 1927.

Before that date, the Polish district had been organized, and Palestine, separating from the Grand Lodge of the Orient, had formed its own district. With-



On the occasion of the 80th birthday of Thomas G. Masaryk, President of Czechoslovakia, last month, he cordially received Brother Dr. August Stein, President of the Supreme Council of the Israelite Religious Community, and Dr. Josef Popper, President of the Grand Lodge of Czechoslovakia, I. O. B. B. Left to right: Dr. Stein, President Masaryk, and Dr. Popper.

in all the districts new lodges were formed frequently.

the history of Judaism; the philosopher, Franz Rosenzweig; and Solomon

Many distinctions were conferred upon individual members of European lodges, among which may be mentioned the appointment of Grand President Niemirower to the Roumanian Senate; the election of President Matalon of Salonica Lodge as Deputy of the Greek Congress; and the election of Ascher Malah to the Greek Senate. On the other hand, we are mourning the decease of many loyal and brilliant members of the Order, including President Ehrmann of the Austrian District; Edmund Kohn, his successor; Chief Rabbi Chajes of Vienna; Paul Nathan, the great German economist; Julius Goldstein, editor of *Der Morgen* and a member of the General Committee of the German District; Gustav Bradt, founder and leader of the academy for

Alkalay and Dr. Wellisch, former members of the Orient Grand Lodge.

The serious and in some cases almost disastrous after effects of the war have now well-nigh been healed, especially in Germany. The number of members and of lodges there have reached almost pre-war figures. The finances have been put in order, although the economic crisis



Banquet tendered President Alfred M. Cohen in Prague, 1927. The President is to be seen seated at the table, third from the left. Fifth from the left at the table is Dr. Louis L. Mann of Chicago, Director of the B'nai B'rith Hillel Foundations.

the country, which at present is almost as bad as it was during the inflation period, makes it very difficult if not impossible for the lodges to build up their treasuries. But development is helped through a decentralized reorganization into 13 regional lodge groups, with an equal number of corresponding sisterhoods. The spiritual aspect has been cultivated and emphasized. The slogan, coined by Grand President Baeck:

torn away from Germany during the war, were, like the Austrian district, temporarily under the jurisdiction of the Executive Committee until incorporated into the Polish district. The difference of cultures and of tongues between Warsaw and Lvov would ordinarily create difficulties, but the B'nai B'rith possesses the unique ability to unite all Jews on a common ground. Already greater expansion in eastern Poland is contemplated.

The great ideal of the District Grand Lodge of Great Britain and Ireland is to become a non-partisan melting pot for the old English and the newly immigrated Jew, a clearing house of Anglo-Jewish co-operation, combatting indifference to Judaism and militating against intermarriage.

Numerically, too, B'nai B'rith development in the British Isles is satisfactory.

The Palestine district, like the state itself, is in the midst of a reconstruction period. Some of the lodges there are among the oldest in the hemisphere; now they are preparing to fill their place in the resur-



Bohemia Lodge's Home for Brethren, Prague.

rection of the Jewish National Home.

There is only one district in which consolidation and progress cannot yet be acclaimed, the Orient district. While it succeeded, after the separation of the Palestine district, in retaining control of the other Oriental countries, only the granting of autonomy to regional sections made this possible. How long this unity will last may be judged from what took place at the Grand Lodge convention last December when, for political reasons as well as out of consciousness of their strength, Bulgaria and Egypt urged separation and the



Group of orphans cared for by Augustin-Keller Lodge, Zurich.

through Judaism for Humanity, has become the ideal of all the districts.

The Czechoslovakian district is also thoroughly organized, what with the splendid financial condition of the Grand Lodge and of individual lodges, all carefully analyzed regularly. This district was the first to be able to repay American loans. At the same time it was able to finance charitable enterprises and rebuild its own treasury.

The Austrian district did not have so easy a time to recuperate. There was nothing left from pre-war days but a few lodges in two cities. The Grand Lodge status had been removed to Prague, and for a time the district was subject to the Executive Committee. But thanks to the social, philanthropic, and spiritual achievements of this small group of brothers the district regained strength in numbers and moral authority, and eventually its Grand Lodge charter.

A splendid picture of progress is to be found in the Roumanian district. To Roumania proper have been added the provinces of Bessarabia, Bukowina, and Siebenbuergerland. The two latter have been inspired by the Grand Lodge with the spirit of our Order, and the institution of lodges in Bessarabia is now being accomplished.

A similar development took place in the young district of Poland. The lodges of Poland and Upper Silesia,



B'nai B'rith Vacation Colony, Hirschberg, Germany.

establishment of separate districts. If they should succeed, little would remain within the Oriental Grand Lodge, and this little would be weak on account of the political and economic weakness of the Turkish Jews.

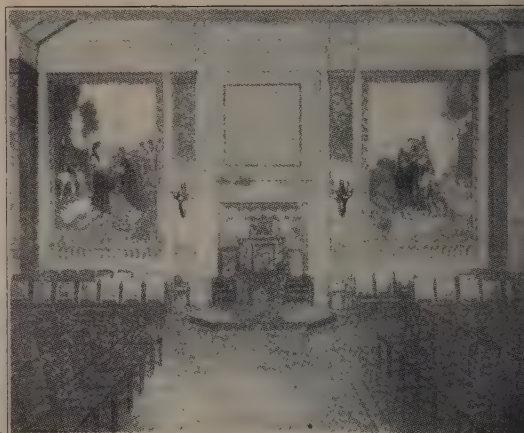
Stability, however, prevails in Switzerland. There are possibilities of expansion there, due to the fact that many Jews from Alsace Lorraine, some of them already members of the Order, have moved into the district. But for the time being the cultural difficulties, principally of languages, have not been solved, but probably will be in the future.

In Holland, too, there are two successful lodges. Originally they suffered from internal differences, but with all difficulties between the sephardic and ashkenasic elements removed, harmony reigns once more. Little hope for progress, however, can be expected from the isolated lodge in Copenhagen, Denmark, which seems to be paralyzed by the increasing assimilation and dissolution of Danish Jewry.

Numerically there have been undoubted advances made in the last five years. Germany now has 103 lodges with 14,578 members; Orient, 26 lodges

and 1,727 members; Roumania, 17 lodges, 1,848 members; Czechoslovakia, 13 lodges, 1,712 members; Poland, 11 lodges, 961 members; Austria, six lodges, 896 members; England, seven lodges, 500 members; Palestine, seven lodges, 345 members; Switzerland, two lodges, 263 members; Holland, two lodges, 125 members; and Denmark, one lodge, with 94 members. The total, 195 lodges with 23,049 members, should be even higher when final district reports are compiled. To this must be added 75 sisterhoods in Germany; five in the Orient; four in Poland; and three in England. Progressive development is still going on apace. Already the German district is making tentative advances into Lettland.

The social and cultural activities of our districts have been expressed in the form of modern social science and constructive help. In the main we help our brothers; yet more and more do we



Interior of the magnificent meeting room of Berlin lodge.

take part in general Jewish charity. Space does not permit a complete list of our works, but they include widow and orphan aid; women's and youth activities; help for the sick, convalescent, and aged; help and counsel for working people, immigrants, and students. Then there is the big field of emergency relief. There was the earthquake in Bulgaria and the wars in Palestine last August. About \$15,000 was distributed through the Oriental Grand Lodge in Constantinople to Bulgarian Jews. The same lodge took action after the destruction of the Jewish district in Damascus after the Syrian uprising. The sad plight of eastern Jewry was alleviated by the Czechoslovakian district, which contributed 120,000 kronen directly to the Oze-Emig Committee.

Jewish cultural activity was especially widespread in the impoverished Orient district, where lodges maintain schools in some cities, a great lyceum in Constantinople, and a rabbinical seminary in Rhodes. The Polish district is interested in Hebrew school work, and it established a judaistic institute for Jewish teachers. The Grand Lodge of Czechoslovakia founded and still maintains a "Society for the History of the Jews in Czechoslovakia." A similar institute is planned by the Roumanian district. The National Library, it must be remembered, was originally founded as a result of advocacy by the Jerusalem lodge. The Academy for the Science of Judaism was founded with the assistance of the German Grand Lodge, and is still being helped by local German lodges. Jewish museums have been created through the efforts of the lodges in Vienna and Breslau. Halfway between the social and the cultural type of communal institution we find



B'nai B'rith Building, Tel Aviv, Palestine.

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The Anti-Defamation League

By SIGMUND LIVINGSTON, Chairman



PREJUDICE is a disease. It is contagious. No people are immune. It has afflicted humankind from the first generation. One of its outstanding characteristics is that the individual disclaims prejudice. When the mind has once become fully saturated with prejudice it is hopeless. In its earliest stages the disease may be arrested and cured. The only antidote is reason. The mind is not receptive, so that a foothold for reason can be had, then prejudice can be combatted.

There is no people who have suffered more or longer from the effects of prejudice than the Jew, yet comparatively little effort was made by them to correct this great evil which has burdened them from generation to generation. True, when a great catastrophe was imminent, leaders made desperate efforts to prevent it, but usually too late. When the Jew was expelled from Spain, the leaders made desperate efforts to stop the expulsion. Their efforts were rewarded by a temporary delay in its execution. When Dreyfus was elected as the victim of this prejudice, heroic efforts were made after his conviction. And yet it is with all the persecution which filled the pages of post-biblical history. There was no consistent, methodical and effective effort on the part of the Jew to cure this evil.

The B'nai B'rith Anti-Defamation League was created for this specific

purpose. For a score of years it has almost daily labored at this task. Individual cases of defamation which it has treated are numerous and varied. It has always employed educational means. If the final excuses or apologies received from the offenders are credited with sincerity, then the success has been astonishing.

The good accomplished in work of this nature cannot be measured by the yardstick. The appraisal of the success of our efforts may be visioned but not estimated. How much greater would be the prejudice and antipathy had this work not been done? How many libelous screen productions would have been produced, how many libelous stories would have been printed, how many productions on the stage or platform would have accentuated the supposed objectionable characteristics of the Jew—all resulting in added poison to the human mind? Innumerable have been the replies of offenders to the effect, "the offense was an inadvertence much regretted." "We never had given the matter thought heretofore." "Your objection is unquestionably justified. We will avoid the mistake hereafter." "Thank you for your criticism which was enlightening to us; we regret our error."

The constructive program of the League, of providing speakers to luncheon clubs, has been a pronounced success. We find that these clubs are eager to have our speakers and this work is limited only by the number of speakers available. That good is accomplished by this work is unquestionable, Jewish speakers carrying the message of good will and mutual understanding to many who never before heard a Jewish speaker and never thought of the subject of understand-

ing the Jew, his problems and his work in the uplift and advance of humankind.

The Anti-Defamation League has made a beginning. Its work may be considered experimental. It has proved that the misconception in the general mind concerning the Jew may be corrected.

An undertaking of this character is gigantic. It requires scientific analysis, careful planning, and unceasing labor. Prejudice dies hard.

What is needed is for all Jewish agencies to unite in one concentrated effort to do this work scientifically and effectively. Spasmodic efforts will not result in enduring success. Real propaganda is a science, or at least an art, and the work should be approached with the full appreciation of its magnitude.

It is my belief that if all the Jewish agencies would unite to combat the threatened discrimination in the application for admittance in the institutions of higher education in this country, that it will save the struggle in the future of fighting for a more liberal quota of admissions. Numerous other matters could be mentioned where preventive action would be effective.

The stereotype of the Jew in the general public mind has been created by characters such as Shylock, Fagan, Judas and others. To change this stereotype of the Jew in the public mind is the great task before us. It can be done.



President Cohen



Dr. Rubinow



Members of the Anti-Defamation League, left to right: Sigmund Livingston, Chairman; Moses Strauss, Leonard H. Freier, Dr. David Philipson, Judge Hugo Pam, Julius H. Meyer, and (above) President Alfred M. Cohen and Dr. I. M. Rubinow, Secretary.

B'nai B'rith Hillel Foundation

By DR. LOUIS L. MANN

National Director of the Hillel Foundations



HE B'nai B'rith Hillel Foundation seeks to surround the Jewish college student with a Jewish atmosphere—social, educational, recreational, religious, and communal—during the four most formative as well as the most susceptible and impressionable

years of youth. As such, it naturally welcomes all other Jewish organizations on the campus, and frequently includes all of them. The Intercollegiate Menorah Society, for example, which is largely cultural, and the Avukah,



Rabbi Louis L. Mann

which is primarily Zionist, are dedicated only to some aspects of Jewish life and endeavor, while nothing Jewish is or can be foreign to the Hillel Foundation. It is Jewishly all-inclusive. It does not attempt to supplant or to compete, but always to co-ordinate, supplement, and co-operate with such activities as are already in existence, and will help to create them when not in existence. A conflict between the Hillel Foundation and any other

existing Jewish student organization at the various universities is unthinkable and impossible. The Hillel Foundation, like the B'nai B'rith itself, under whose auspices it is functioning, is neither Orthodox, Conservative, nor Reform, nor is it Zionist, non-Zionist, or anti-Zionist. Every shade of Jewish thought and every Jewish aspiration are welcomed.

The Hillel Foundation was founded by the late Rabbi Benjamin M. Frankel, with the encouragement and the assistance of Mr. Joseph Kuhn of Champaign, Illinois; Prof. Edward Chauncey Baldwin of the University of Illinois, and the writer. Owing to the lack of funds, the experiment at first was carried on in a meager way. Even under these adverse conditions, it soon revealed the future possibilities of a stu-



The Ohio State Hillel Players in "The Dybbuk"

dent movement among Jews, comparable to the various organizations among Christian denominations on the campus. In 1923, when I came to Chicago, my dear friend Prof. Baldwin wrote me a letter in which he explained the lamentable conditions among Jewish students on the campus because of spiritual neglect, and ended with the words "My dear Dr. Mann, don't you think that the time has come when a Jewish student might educate his mind without losing his soul?" Only a fraction of the Jewish students on the campus admitted that they were Jews. He, a noble Christian, had sought and later taught Jewish students the Hebrew Bible, and was doing all in his power to keep them from neglecting their heritage. His words, therefore, cut deeply, because they were the words of a friend. A few months later, Rabbi Frankel came to my study—it was early in September—and with tears in his eyes, said that he had been unable to secure financial assistance. I asked him to remain in the city, and the next day I called a meeting of 12 men, to whom we explained our dream. They caught the vision and pledged the sum of \$10,000 to further the experiment. They agreed to continue to pay a similar sum year after year if the venture proved a success. I shall always remember with tender appreciation the frequent meetings between Rabbi Frankel and myself during that year, in which we planned



After Temple Services—Illinois Foundation

much of the work together. At the end of the year our fondest hopes had been realized, and our expectations had been surpassed. Self-knowledge had brought self-respect to the Jews on the campus—and when another questionnaire was sent out, all of the ten 600 Jewish students filled in the word "Jewish" opposite the word "Religion."

Rabbi Frankel and I then felt that this work was so important and essential to be confined to one university only, and, after the Union of American Hebrew Congregations, to whom we offered it, that its scope might be enlarged to include other universities, had refused to accept this successful experiment, we asked the Independent Order of the B'nai B'rith to make this work among college students one of its chief activities.

Mr. Adolph Kraus, the President of the Order, who has since been called to his eternal reward, at first hesitated, because of the great expense involved, but later, when the Hon. Alfred M. Cohen and I pointed out to him the potential influence of this movement on American Israel, he said: "I shall gladly follow the lead of younger men."

These Foundations, contrary to many of those who theorize on the subject, do not segregate the Jews, but give them representation, and make the Jewish student body at the various universities an integral part of student life. More than anything else that has ever been attempted, they give the Jewish student self-respect, because they give him self-knowledge through studying the Jewish past, understanding the contribution of the Jew to civilization, and, above all, emphasize the fact that the Jew still



The oldest Hillel Foundation, the one at the University of Illinois, will soon have the newest quarters. Above is a picture of the proposed building, to pay for which the students themselves are now engaged in a campaign to raise \$70,000.

has a "raison d'être" in the modern world. "Self-knowledge, self-reverence, and self-control—these three alone lead to sovereign power," said the poet. The Hillel Foundation, we are grateful to say, has been successful in supplying these necessary elements. In some universities, credit is given for courses conducted under the auspices of the Hillel Foundation. In one of them, over 150 students, about one-third of whom are Christians, are enrolled in courses on "The Evolution of Judaism" and in "Jewish Social Ideals" and "Comparative Religions" and "The History of the Jews."

The activities of the Hillel Foundation in a university community are manifold and, therefore, difficult to classify, Jewish religious services—both Orthodox and Reform—are conducted, and sermons are preached, not

only by the Directors of the Foundations, but also by visiting rabbis of prominence and distinction. Study groups are in operation, where Jewish history, Jewish social ideals, comparative religions and Jewish problems of the present day are discussed. The Menorah Society finds a hospitable welcome under the roof of the Hillel Foundation quarters, and its programs of a cultural and literary nature are encour-

aged and supported. The Avukah society, too, has found in the Hillel Foundation a co-operative friend. An Open Forum, which is most attractive to adolescent psychology, and which brings to the Foundation men of distinction, ready and willing to answer the questions that perplex university students, has contributed no small part to the popularity of the Hillel Foundations. Debates are arranged, dramatics are encouraged, and Jewish music has been developed—all giving the student an opportunity for self-expression in social, intellectual, cultural, and spiritual channels. Inter-Foundation debates have added zest and enthusiasm.

Behind all these activities, stands the Director of the Foundation, whose personality, whose energy, whose enthusiasm, whose whole-hearted devotion to the cause of Judaism charges the

atmosphere and envelops the lives of the students with the nearest approach to, and substitute for, an ideal Jewish home. The Director becomes the counselor, the big brother, the friend. The Hillel Foundation has achieved much; it will achieve more. In the words of the Book of Job, "Though thy beginning was small, great shall be thy latter end."



A typical Hillel Tea—at the West Virginia Foundation



Hundreds of youths attend the A. Z. A. annual conventions.

Keeping American Jewish Youth Jewish

An Interview With Sam Beber, President, Supreme Advisory Council Aleph Zadik Aleph, B'nai B'rith's Junior Auxiliary



HE letters A. Z. A. are just three meaningless initials to some persons. To others they represent an organization that is the most fascinating and constructive influence in the lives of thousands of American Jewish youths. To thousands of parents and members of the B'nai B'rith who are familiar with its work, the A. Z. A., with its seven cardinal virtues of Judaism, patriotism, charity, purity, filial love, conduct, and fraternity, shines forth as a beacon light of hope and promise for a brighter Jewish future in America.

On May 3, 1924, the A. Z. A. was organized with the hope of becoming an all-inclusive Jewish youth movement, having as its ultimate purpose the development of a deeper Jewish consciousness in youth. How well it has succeeded can best be judged by its many achievements in so short a time as six years.

No one is better qualified to speak about the A. Z. A. than its founder, Sam Beber, a young Omaha attorney, who has also been its guiding force ever since its birth. Mr. Beber is likewise one of

the most active members of the B'nai B'rith lodge in Omaha.

"Psychologically the average boy is

so constituted that he has a strong natural urge for the society of other boys of his own age and of his own type," declared Mr. Beber in our interview. "He likes to compete with these boys in contests for mental and



Sam Beber

physical superiority. Down deep in his subconscious mind he wants to do things which will make his parents

proud of him. And American Jewry's greatest concern is keeping its youth Jewish.

"The A. Z. A. stands unique in its type of organization and program. It is the only international order whose only qualification for membership is that the boy be Jewish, and of good moral character between the ages of 16 and 21. The boy may be a student in high school or college or he may be a working boy. He may be Orthodox, Conservative, or Reform. He may be rich or poor. In more than 100 cities the A. Z. A. welcomes him to the society of a select group of boys of his own age and type."

The pride, satisfaction, and joy that is Sam Beber's must surely be beyond expression when he reviews the start-

ling growth of the movement that was initiated by him when with 20 Omaha lads as a nucleus the first A. Z. A. charter was obtained. Today the Junior Order numbers 120 chapters from Maine to California and from Canada to the Mexican border. The membership is in excess of 3,000.

"You are no doubt wondering what there is about the A. Z. A.



The Judas Maccabeus' Degree Team in complete regalia.

which attracts and holds the attention of the boy," Mr. Beber smiled. "First of all the A. Z. A. always insists upon getting the outstanding boys in the community. Then a program of activities is provided so that the chapter may start its work. The Order has beautiful and impressive ritual which provides work for a degree team. It sends out monthly programs of a cultural and recreational nature. It publishes the *Shofer*, a national monthly magazine, and many chapters publish their own local papers."

Mr. Beber then explained how each year the various chapters of A. Z. A. send their representatives to a convention of all the chapters. Six of these conventions have already been held and the seventh is just around the corner. At the first convention in Omaha only four chapters were present, while at the last convention in Pittsburgh the delegates from nearly 100 chapters answered the roll call.

"Here we find earnestness and ability that would grace the floor and the rostrum of many senior order," declared Mr. Beber. "Jewish problems are discussed by the outstanding Jewish boys in America."

Another all-important annual event of the A.

Z. A. is the yearly Tournament, where competitions are held among the boys in essay writing, debating, oratory, and athletics. To win an A. Z. A. championship in any of these fields means that the winners have no masters of their age in their fields. These tournaments commence in November or December with elimination contests in the various districts. The district winners this year, coming from 16 different chapters, met last month for the finals in Detroit, Mich., and Windsor, Canada.

The oratorical contest was won by Norman Silen of Oakland, Cal., with Leo Cherne, New York City, a close second, on the subject, "Jewish Notes of the Twentieth Century." The debate team from Winnipeg, Canada, won the debating tournament, while second place went to the Kansas City, Mo., chapter. The subject was, "Resolved, That the British Mandate in Palestine Shall Be Continued." All debate teams must be prepared to speak on either side of the question, and do not know until immediately be-

fore the debate which side they will be given to champion.

In basketball, the Jersey City team won the championship by defeating Des Moines, Ia., last year's champions, by a score of 46 to 38. During the three days of the Tournament, Friday night religious services were held at Windsor, at which Joe Karesh, the Grand Aleph Godol, delivered a most inspirational sermon. On Sunday morning the A. Z. A. boys attended services at Temple Beth El in Detroit.

Other national activities include a celebration of Mother's Day; International A. Z. A. Day, and International A. Z. A. Sabbath. Thousands upon thousands attend these exercises each year. On Mother's Day the boys hold meetings and prepare programs in honor of their mothers. On A. Z. A. Day, speakers of note are sent by national headquarters to every chapter to address open meetings sponsored by the chapters. On A. Z. A. Sabbath, all rabbis are urged to co-operate by deliv-

nights in communities where this was never done before."

Some of the other remarkable A. Z. A. chapters have organized and are now conducting classes in Hebrew in towns where there were no such classes. Every A. Z. A. chapter has been encouraged and urged to participate in social service work to the fullest extent. Many of the chapters have assisted in the conduct of drives. The chapter at Windsor, Can., organized and conducted single-handed an open-air camp for underprivileged boys. In some of the communities the chapters have assisted needy families under the direction of the local charity organization. In Memphis, Tenn., the chapter distributed baskets of Passover food to needy families on the Passover. Many of the chapters provided leaders for junior clubs, and teachers for Talmud Torahs and Sunday schools. In St. Paul, Minn., the chapter staged a play and turned over the proceeds, which exceeded \$700, to the local Talmud Torah.



The first A. Z. A. boys to be initiated into the B'nai B'rith were those shown above—an Omaha group.

ering sermons on the A. Z. A. or on Jewish youth, while the A. Z. A. chapter attends in a body or conducts the entire service, while an A. Z. A. boy delivers the sermon.

To fill in and supplement these national activities, each chapter is encouraged to conduct plays, dances, study groups, classes in Jewish history, or discuss current events, form Junior congregations, and foster many other activities.

"A. Z. A. chapters have been attending Friday night services in a body in many communities," Mr. Beber revealed. "In Santa Monica, Cal., there was no rabbi three years ago and the A. Z. A. chapter there commenced holding religious services for the entire community until the Jews of Santa Monica were made to recognize the need for a rabbi and brought one to the city. The service committee of the chapter in Monessen, Pa., visits five small western Pennsylvania towns in the immediate vicinity of Monessen and conducts regular services on alternating Friday

In Omaha the chapter also staged a play and with the \$500 profit established a revolving free loan scholarship fund. Some chapters provide entertainments for state institutions and hospitals. In Chester, Pa., the chapter took over the publishing of the synagogue news which is the only Jewish publication in that community and has successfully continued the effort. In many communities Orthodox, Conservative, and Reform boys have been brought together for the first time through the A. Z. A.

"But back of all this, the secret of the success of A. Z. A. lies in the fact that the youths know they are doing something of value to the future of Jewry," said Mr. Beber in conclusion. "Subconsciously youth wants to merit the esteem of those whom it respects. Hence the fact that the work of the A. Z. A. is so well thought of as to receive the approval and sponsorship of the Independent Order of B'nai B'rith, plays no small part in its success."

EDWARD E. GRUSD.

B'nai B'rith Clubhouses

By EDWARD E. GRUSD

CORES of B'nai B'rith lodges are located in small towns, where the acquisition of clubhouses of their own is a financial impossibility. Meetings are usually held in local temples, clubrooms, or Jewish community center buildings. But several of the American lodges, and many of the European lodges, have buildings of their own, where they pursue their activities. These fortunate lodges, in many cases, offer their facilities as centers of Jewish social and cultural activity for the entire Jewish community.

The lodge in Portland, Oregon, for instance, occupies its own B'nai B'rith Center Building, a commodious and serviceable structure with all modern conveniences. Not only does the lodge hold its meetings in this building, but all affairs, such as dances, theatricals, smokers, stag parties, lectures, and dinners are held in the Center. The building houses a gymnasium, fully equipped, and the lodge employs a professional instructor who organizes athletics.

Like most B'nai B'rith buildings, this one is much more, however, than merely a home for organized or formal activities. It is also a general center for congeniality and comradeship; a haven of cheer for the bored and weary; a meeting place for friends and brothers; a retreat from the sound and fury of modern commercial life.

Another elegant B'nai B'rith clubhouse stands in a city even farther north than Portland—the B'nai B'rith Center in Vancouver, B. C., Canada. Here an entire Jewish community takes pride in the activities of the local lodge, which in turn is a strong unifying force among Jewry of that city. In fact, the western and Pacific states are favorite locations for B'nai B'rith



Home of Ezekiel Lodge, Newark, N. J.

buildings. In many towns west of the Rockies there would be practically no Jewish social life were it not for the presence of B'nai B'rith lodges, with or without buildings of their own.

San Francisco lodges meet in their B'nai B'rith building, a four-story structure which also houses the offices of District Grand Lodge No. 4. There are clubrooms and a gymnasium, but the members regard the equipment as somewhat obsolescent, and are consid-

ering selling the property in order to combine with the contemplated San Francisco Jewish Community Center now being projected, the campaign for which is being held this month.

This gives rise to an important observation: many B'nai B'rith lodges, without owning or even renting entire buildings of their own, co-operate with the local Jewish community centers financially, and occupy buildings jointly with such Centers. Such is the case with Hope Lodge No. 126, of Stockton, Cal.; Seattle (Wash.) Lodge, which enjoys the club features of the Temple de Hirsch Center; Fresno (Cal.) Lodge, which meets in the Temple Center, built there a few years ago through the enterprise of B'nai B'rith leaders; the Benjamin F. Peixotto Lodge of Salt Lake City, where the B'nai B'rith leaders of Salt Lake City were chiefly responsible for the establishment of the magnificent Jewish Community Center of that city; Bellingham (Wash.) Lodge No. 756, whose home is in the Orthodox Synagogue Center; and many others.

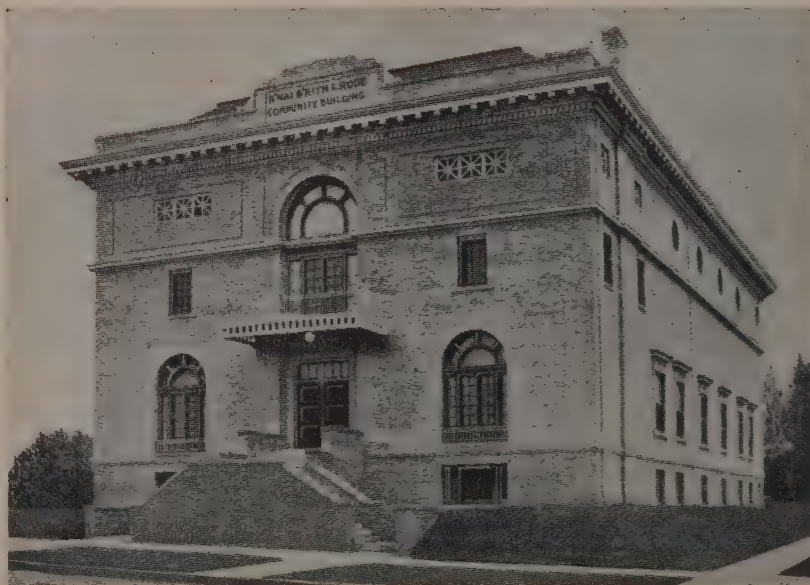
An interesting arrangement is that of Bear Flag Lodge of Santa Rosa, Cal., which meets alternately in the Orthodox Synagogue Center of Santa Rosa, and in the Jewish Community Center of Petaluma. Its membership is made up of groups from both these communities, which are 16 miles apart.

Los Angeles is another west coast city where the B'nai B'rith lodge owns its own building.

District Grand Lodge No. 4 leads in the number of B'nai B'rith centers. These are far fewer in the other districts.

* * *

DISTRICT Grand Lodge No. 2, for instance, has but one, although it is among the finest in the



B'nai B'rith-I. Rude Community Building, Denver.



Headquarters of the San Francisco
B'nai B'rith lodges.

country. It is the B'nai B'rith-I. Rude Community Building at Denver, a city containing many magnificent institutions testifying to the wealth of humanitarian work of the Order. The B'nai B'rith-I. Rude Community Building is literally a dream come true. For 5 years Denver Lodge had looked forward to the day when it could present a Jewish community center to the city. A year ago that day arrived. For 25 years members of Denver Lodge had been paying 15 cents a month into a fund which in January of 1929 reached \$50,000. At the meeting in which it was voted to buy a community center building for \$47,500, Mr. I. Rude, a philanthropist who retains his membership in Denver Lodge, although he has been living in Dallas, Texas, for several years, arose and quietly announced he would give \$25,000 toward the project. He said further he would give \$10,000 a year for five years for its maintenance. And not satisfied with such munificence, he told Denver Lodge that if it would raise \$52,000 for a maintenance fund, he would give still

another \$17,500, so that his gifts would total the cost of the building, leaving it forever free from mortgages or other encumbrances. Needless to say, Denver Lodge enthusiastically agreed to his magnanimous offer.

The Center itself is a luxurious place. Located in a pleasant residential section of Denver, not far from the business district, it is fully equipped with a spacious auditorium, lodge room, kitchens, lounge rooms, gymnasium, swimming pool, reception hall, and director's room. It is open, of course, to all Denver Jewry, regardless of their affiliation with the B'nai B'rith. The Center was dedicated impressively last September with a four-day jubilee, in the course of which the Hon. Alfred M. Cohen, President of the Order, delivered the dedicatory address.

Montefiore Lodge No. 70, Buffalo, N. Y., is the only B'nai B'rith lodge in District No. 1 to have its own building. The building is called the "Montefiore Club," with a limited membership today of 325, all of whom, of course, are members of Montefiore Lodge. The beautiful \$75,000 building is located in the finest residential section of Buffalo, on Delaware avenue, and contains a large library and reading room, separate dining rooms for men and women, a gymnasium with an instructor for all sports, an up-to-date Russian-Turkish bath and swimming pool, bowling alleys, rooms for private parties and games, and absolutely the last word in kitchens, from which meals are served regularly. About 12 single bedrooms are reserved for the use of members who live there permanently. The entire building is furnished in the best of taste.

District Grand Lodge No. 3 also has but one B'nai B'rith building within its borders, the Ezekiel Home in Newark, New Jersey, at 172 Clinton street, the most favored section of the city. The Home consists of a magnificent building containing a library, reading rooms, dining room and kitchen, meeting and committee rooms, including headquarters for the B'nai B'rith Ladies' Auxiliary of Newark.

Davis Lodge at Sheboygan, Wis., recently purchased a small house which



Pisgah Lodge Clubhouse, Detroit.

it intends to use as a community center. Pisgah Lodge No. 34 at Detroit invested heavily in a community center several years ago, but that is not solely a B'nai B'rith property. Both these lodges are in District Grand Lodge No. 6.

Menorah Lodge of Baltimore, Maryland, is the possessor of the only B'nai B'rith building in District Grand Lodge No. 5.

The trend in regard to B'nai B'rith buildings seems to be away from sole ownership and toward co-operation with the Jewish community in joint ownership of Jewish community centers, with the accommodations shared.

Jewish Calendar 5690-1930



Rosh Chodesh Nissan.....	Sun., Mar. 30
1st Day Pesach.....	Sun., Apr. 13
7th Day Pesach.....	Sat., Apr. 19
Rosh Chodesh Ivar.....	Tues., Apr. 29
Lag B'Omer	Fri., May 16
Rosh Chodesh Sivan.....	Wed., May 28
1st Day Shabuoth.....	Mon., June 2
Rosh Chodesh Tammuz.....	Fri., June 27
Fast of Tammuz.....	Sun., July 13
Rosh Chodesh Ab.....	Sat., July 26
Fast of Ab.....	Sun., Aug. 3
Rosh Chodesh Ellul.....	Mon., Aug. 25
Rosh Hashanah	Tues., Sept. 23
Yom Kippur	Thurs., Oct. 2
1st Day Succoth.....	Tues., Oct. 7
Shemini Atzereth	Tues., Oct. 14
Simchath Torah	Wed., Oct. 15
Rosh Chodesh Cheshvan.....	Thurs., Oct. 23
Rosh Chodesh Kislev.....	Fri., Nov. 21
1st Day Hanukah.....	Mon., Dec. 15
Rosh Chodesh Tebeth.....	Sun., Dec. 21
Fast of Tebeth.....	Sun., Dec. 28

B'nai B'rith Women

By BIRDIE S. STODEL

President B'nai B'rith Women's Grand Lodge, District No. 4



Mrs. Birdie Stodel

*"And he who serves his brother best,
Gets nearer God than all the rest."*



THE Women's Grand Lodge of District No. 4, composed of 28 senior and seven junior auxiliaries in six western states and one Canadian province, has as its motto: "Service, Fidelity, and Devotion."

Service to our country, to our brethren and to humanity at large has been rendered by our members through various philanthropic activities. Five thousand dollars has been given by our Women's Grand Lodge to the B'nai B'rith Consumptive Home at Denver, and \$1,000 to the Jewish Consumptive Relief Society Hospital in the same city, each auxiliary contributing its quota according to membership. Our reward for this effort lies in the knowledge that we are helping our brethren to fight that most terrifying disease—tuberculosis.

In the work of the B'nai B'rith Hillel Foundation, we are expressing our fidelity to the ideals of the Order, by bringing to the Jewish youth the knowledge of the religion and culture

of our forefathers, through equipping and furnishing a library at the Hillel Home at Berkeley, Cal. Scholarships amounting to \$500 annually are awarded to needy Jewish students. This year the amount is to be divided, \$250 being awarded at Berkeley, \$125 at the University of California at Los Angeles, and one scholarship of \$125 at the University of Washington, in memory of that noble Ben B'rith, D. Solis Cohen of Portland, Ore., the author of our ritual.

Through the beautiful lessons exemplified in our ritual, we teach devotion to our country, to our religion, and to our traditions.

We point with pride to our juniors, for we feel that in encouraging this movement we are building a stronger future for our auxiliaries, since the juniors of today are the seniors of tomorrow.

The Women's Grand Lodge convenes at the same time as the Men's Grand Lodge of District No. 4. At these annual meetings the leaders in each community gather to report on their accomplishments, and through their interchange of ideas, take back with them inspiration for further service and greater achievement. Through the medium of a little publication, called "The Voice of the Women's Grand Lodge," closer contact between the Grand Lodge and the individual auxiliaries has been established. Matters of interest to our members and all vital information regarding B'nai B'rith work are imparted through this medium.

ALTHOUGH in this article Mrs. Stodel confines her remarks to ladies' auxiliaries in the District in which she is President of the Women's Grand Lodge, she but voices the sentiments of B'nai B'rith ladies' auxiliaries the country over. There are 80 such groups, in all parts of the United States; District No. 4, where they originated in 1909, happens to contain a larger number than any other single district.—ED.

The various auxiliaries throughout the district anticipate with pleasure a visit of their Grand President during her term of office, and it has been my pleasure and happiness to have made two official tours connecting most of the auxiliaries in our District. I have found that, in the smaller communities especially, a visit from a Grand Lodge officer serves to inspire and stimulate the membership to greater effort.

At the next convention, which is to meet at San Diego, Cal., June 28, 29, 30, and July 1, plans will be completed for a distinctive B'nai B'rith philanthropic enterprise, in which both the men's lodges and the women's auxiliaries will participate.

Whenever the Constitution Grand Lodge will establish a B'nai B'rith Hillel Foundation at the University of California at Los Angeles, where it is most urgently needed at present, the Women's Grand Lodge of District No. 4 will be ready and happy to assist in every possible way.

In this great fraternal order, in which men and women, girls and boys unite in a great common cause, may we always realize that it is the little things that create differences, but that in the big things of life we are as one.



Jews Across The Seas, 1925-30

A General Review of Changes In Condition of Jews in Europe and Palestine

By MORRIS D. WALDMAN



Morris D.
Waldman

VERY intelligent observer of contemporary events understands that, unless some great upheaval occurs during so short a period of time, a stretch of five years in human history cannot very well be isolated from the ages that have gone before. In the life of our co-religionists in foreign lands, the quinquennium from 1925 to 1930 was also the historical successor of the preceding post-war years. And yet, during this brief interval, a number of events

occurred which indicated that a change, generally for the better, is beginning to take place.

It will be recalled that the years immediately following the Armistice here, for the population of Europe in general and for the Jews in particular, terribly somber and depressing. Life had been brutally diverted from its normal tracks, empires had crumbled, and hitherto suppressed peoples were frantically endeavoring to build up new states from the fragments of old world powers; in Russia, complete and drastic revolution, not only political, but economic and moral, so, was going on. In fact, the area in which the war had done most damage was co-terminous with the region in which the Jews of Europe are most numerous. But the Jews did not suffer only from the same causes which unsettled the life of the European peoples generally—the havoc of war, the dislocation of commerce and industry, and the resulting inflation of currency bringing in its wake stupendous financial disorganization—the Jews suffered besides from the spiritual and psychical diseases which the war brought in its train. Having suffered for generations under the heel of oppression, among people who regarded them as alien intruders, the Jews of central and eastern Europe are a handy object upon which the disappointed and disillusioned masses could vent their wrath.

In Austria, in Germany, in Hun-

gary, in Roumania, in Poland, and in Lithuania, the lot of the Jews during the first post-war years was tragic because of the prevalence in a most virulent form of this scourge, and even the more enlightened countries of western Europe and our own America were not altogether free from its attacks.

The magnitude of Jewish problems in central and eastern Europe are so much greater than those in the west, that the latter almost sink into insignificance. In a summary of so brief a character as this, we are constrained to omit any reference to them, except to recent developments in Italy. Up to 1923, the public schools were secular institutions, but in that year an education reform law was adopted including the provision that "the teaching of the Christian doctrine according to the accepted form received by Catholic doctrine is the basis and the aim of elementary education in all its stages." The connection between school and church, which this reform has brought about, has been made even closer as a result of the recent Concordat between the Vatican and the Quirinal, and the Jews of Italy express a great deal of concern at the change; they fear that it will necessitate the establishment of special Jewish schools.

In Germany, Austria, and Hungary, the people have been obliged to carry heavy burdens of taxation in the face of reduced markets, the erection of new tariff walls, and the drastic restriction of emigration. Under such circumstances, the Jews are particularly subjected to pressure. As one would expect, we find that in Germany anti-Semitism is especially widespread and virulent. It is one of the important planks in the platform of a numerous political party, the National Socialist Party. We find its outward manifestations taking such forms as cemetery vandalism, anti-Jewish student riots within the confines of universities, protests against the appointments of Jewish professors, breaking into and desecration of synagogues, and the widespread circulation of the most disgustingly scurrilous anti-Jewish "literature." These manifestations, which are still going on, have, on the one hand, aroused the Jews of Germany to a sense of their

peril, leading them to support the *Central Verein der Deutscher Staatsbürger Jüdisches Glaubens*, which is earnestly and resourcefully combatting the anti-Semitic movement, and, on the other hand, given rise to a feeling of discouragement and even despair.

Substantially the same conditions have existed and still obtain in Austria, where anti-Jewish agitation is a by-product of political strife. This agitation even reached the extremes of ritual murder charges.

Hungary has been in the forefront of Jewish news even since 1920, with the disgraceful atrocities of the White Guards and the awakened Magyars, and the passage of the infamous *numerus clausus* law, limited the admission of Jews to universities to about five per cent. On the surface quiet prevails, but underneath all is still not well with the Jews of Hungary, who, before the war, out-Magyarized the Magyars in their attachment to Hungary and its culture.

But, perhaps, the classical country of anti-Semitism until recently was Roumania, where, for a time, the anti-Jewish agitation had the tacit support of the government. Ministries changed, but anti-Semitism remained virtually the same until December, 1928, when the National Peasant Party, headed by Dr. Julius Maniu, came into power. Generally speaking, conditions improved tremendously with the advent of the new government, but many sore spots remain, the anti-Semitic forces have by no means been idle, and there has even been a repetition, on a very small scale, to be sure, of the disgraceful Oradea Mare outbreaks. The Jews of Roumania are now expressing dissatisfaction over the failure of the government to keep its promises to them regarding educational requirements and regarding a law which would establish the status of thousands of Jews in the annexed provinces who, because of technical difficulties, have not been able to comply with the requirements of the Citizenship Law, and are, therefore, *staatenlos*; within recent months the Jews were especially wrought up regarding a new communities law which had been passed by the Parliament, to which they have very serious objections. But all agree that except for the student excesses which took place last December, and several

sporadic outbreaks here and there, the National Peasant Party has at least ushered in an era of peace and physical security for the Jews of Roumania.

In Poland, where dwell 3,000,000 Jews—the largest population in any European country—their situation at the beginning of the five year period under discussion was equally distressing. The widespread poverty produced by the war pogroms and currency inflations was aggravated by a chauvinism on the part of the dominant majority which, in divers and devious ways, deprived them of equal opportunities to re-establish themselves economically.

A temporarily hopeful change came with the seizure of the government by General Pilsudski and his followers in the summer of 1926. But, as in Roumania, the benevolent attitude of the government toward the Jews has not removed all grounds for complaint. From an economic point of view, the condition of the Jews is worse than ever. The only hope for improvement lies in the general improvement of the country, which appears will be a slow and tedious process.

In Russia, the five year period beginning in 1925 differed essentially from the preceding seven years since the outbreak of the Bolshevik revolution. Up to that year, relief work in Russia had been largely palliative in character. In 1924 the Joint Distribution Committee decided to embark upon the experiment of aiding the spontaneous movement of thousands of Jews who were desirous of settling upon the land as agriculturists. The results of this experiment were so encouraging that the J. D. C. determined to extend this work greatly, and the American Joint Agricultural Foundation, Agro-Joint for short, was established for this purpose, and a large portion of the \$15,000,000 fund, which it was decided to raise, at the conference held in Philadelphia on September 13, 1925, was allotted for that purpose. In March, 1928, plans were laid for a systematic ten-year effort along these lines with the formation of the American Society for Jewish Farm Settlement in Russia, which was to raise a fund of \$10,000,000 from a small group, on the basis of an agreement with the Russian government which engaged itself to contribute an equal amount for this purpose and, in addition, to provide land and to afford other facilities of great value, which it is expected will enable approximately 15,000 additional Jewish families to settle on the land during that period.

Alongside of the work of agricul-

tural colonization went that of the industrialization of a large proportion of the tens of thousands of Jews who, being neither peasants nor factory workers nor government employees, are declassed, that is, deprived of political rights and economic standing.

The Russian revolution was not, however, only a political and economic change; it was also a social and moral overturn in which religion apparently has no place. One of the first acts of the Soviet government was to divorce the church not only from the state but also from the school. Church and synagogue were restricted to performing the single function of providing opportunities for divine worship, and were stripped of their rights to engage in social work and in the education of the young. In addition, anti-religious propaganda was given a free rein. As a result of these changes, a large section of Russian Jewry was subjected to keen moral suffering and degradation. The confiscation of synagogues, the punishment of rabbis and teachers who were accused of flouting laws prohibiting the religious teaching of the young in groups of more than three, the burlesquing of sacred Jewish rites and ceremonies by over-enthusiastic communists of Jewish origin, and the persecution of Hebrew and of Zionism, have been the outstanding features of the spiritual life of the Jews during this period.

Owing to the friction caused by the emancipation of the Jews and to the bitter struggle for existence, anti-Semitism, which, during the Czaristic regime, was largely political, has been developing as an economic factor, and during the past five years has shown signs of penetrating into the ranks of the urban proletariat and of the governing group, despite the efforts to stem the tide of race antagonism which, these leaders recognize, is bound to weaken the foundations of the structure which they are attempting to erect.

In Palestine, the year 1925 was the crest of the wave of Jewish progress. The net Jewish immigration, in that year, reached the relatively high total of 31,650, three times the number of those who came the year before. Conditions looked extremely promising. But, obviously, the immigration had been unwholesomely rapid. It gave rise to over-activity in urban building, which brought about an unhealthy inflation of credit, resulting in a financial crisis and a period of unemployment, leading to a great drop in immigration and forcing the Zionist

Organization to divert a large part of its funds from productive effort to the payment of doles to the unemployed.

Fortunately, this economic depression did not vitally affect agriculture. The British government also recognized that the economic crisis was temporary for, in 1926, it did not hesitate to float a loan of \$22,500,000 for railroad, telephone, highway, and harbor improvements and for public works in Palestine. Conditions even in the cities, which had been so disastrously affected by the economic depression, gradually improved. Immigration, which in 1926 had dropped to 5,716 and in 1927 and 1928 was exceeded by the emigration, showed signs of increasing. Industry, too, gave evidence of approaching recovery.

Much progress has also been made in educational and cultural work, and the Hebrew University, dedicated in 1925, which enjoys the co-operation of influential Jewish groups in many countries, is developing at a rapid pace. In 1928, after an exhaustive survey had been made by a commission of inquiry, working under the joint auspices of the Zionist Organization and a group of non-Zionists in the United States, the final agreement was reached between the Zionist and non-Zionist leaders for the enlargement of the Jewish Agency, which is recognized in the Mandate as an auxiliary body in the development of Palestine, and the first meeting of the Council of the enlarged Jewish Agency took place in Zurich in the summer of 1929.

In the meantime, however a section of the Arab population of Palestine had been active in propagating opposition to the peaceful penetration of the Jews. At almost the same moment that the distinguished Jewish leaders of all countries, assembled in Zurich, were rejoicing over the achievement of the uniting of Jewry for the rehabilitation of the ancestral home of the Jewish people, anti-Jewish riots broke out in Palestine, accompanied by murder and pillage, reflecting the existence of a psychological condition which is likely to make Jewish effort in Palestine more difficult for some time to come.

In brief, and speaking in general terms, the condition of the Jews in European countries during the past five years has improved politically but economically is still critical. It is hoped, however, that with the further stabilization of political and economic conditions, the lot of the Jews will be gradually ameliorated.

American Jews in Music

By ARTHUR A. SCHWARZ



Mischa Elman

CRITICS, American and foreign, have anathematized America as a nation running wild with a "material" disease at the expense of its spiritual growth. We worship quantity, not quality.

There are, at present, social and racial forces counteracting this emotional starvation of America, and no race is doing its share to make America's cultural contributions to the world a subject for admiration more than the Jews. Through its composers, conductors of the leading symphonies, and its performers, the Jewish race in America has made itself an integral part of the musical fabric of the country.

If in the past the Jews have lagged behind in the creative side of music, this has only been because they have not been true to themselves, but rather have tried to cast their thoughts in mould foreign to their own instincts. One who is born a Jew dies a Jew, and it is only by recognizing his Jewish origin and letting his creations stem from

that origin that the Jew will take his place with the great composers.

Of those who are truly Jewish in their work Ernest Bloch stands in the van. Bloch is granted to be a genius in composition by virtue of an unquestioned sincerity, an emotional depth attained by few contemporaries, an eloquence and imaginal sweep allied to a superb technical mastery. His recent prize-winning composition, "America," was performed by 11 orchestras, and the critics almost unanimously praised its noble conception and sincerity of utterance. His work is never maudlin or obscured by sentimental emanations that vitiate any poignant beauty a composition may have. From the first to the last measures his music moves relentlessly towards its goal.

Of the younger men George Gershwin is most prominently in the public eye. His music seems to meet the optimistic tone in American life. The



George Gershwin

public responds to his compositions more than they do to those of his contemporaries. He has tried to bridge the gap stretching between Tin Pan Alley and Carnegie Hall. His Concerto in F was performed by the New York Symphony under Walter Damrosch. Paul Whiteman and his band played his "135th Street," and his recent "American in Paris" was like-

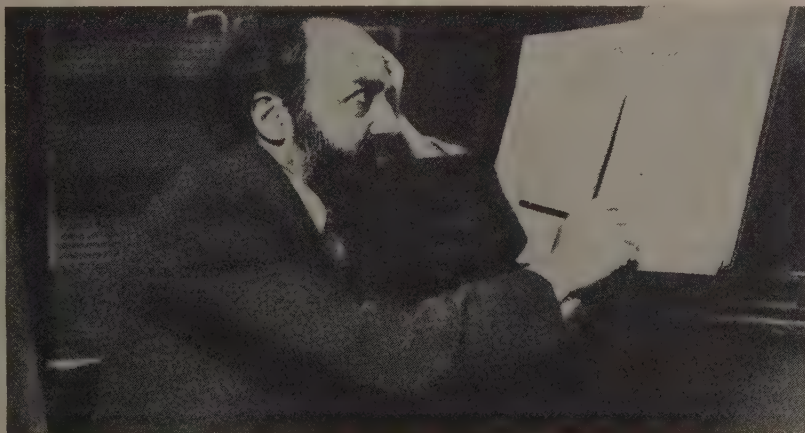


Jascha Heifetz

wise played to an admiring audience by Damrosch and his New York Symphony. His Preludes for piano have been played at different concerts both by the composer and other pianists. His music is light-hearted, gay, a trifle saucy, and effervescent. Of his music for popular consumption "The Song of the Flame" and "Tip Toes" are only two of his efforts in this direction that have endeared him to the American public. No less a person than Leopold Auer, the master of so many world renowned fiddlers, has praised them.

Aaron Copland is considered by many discriminating critics, among them the enormously erudite Isaac Goldberg, the most vital and original

American composer. Koussevitsky, one of his ardent admirers, has played his compositions. His Concerto shows his Jewish origin, as do his other compositions. Two Choruses for Women's Voices (1925) and a suite "Music for the Theater" (1925) have had performances. Like Gershwin, Copland is American born.



Ernest Bloch

Leo Ornstein is the stormy petrel among American composers, though recent years have found him more conservative, and so many think, more sure of himself. His music is unmistakably Jewish in its wailing and sudden fierceness. The second Concerto (1925-26) was played by him with the Philadelphia Philharmonic and made a deep impression by its virility, orchestral opulence, savage and brutal beauty.

Louis Gruenberg has lived in this country since his infancy, and, like



Sigmund Romberg

Ornstein, is essentially an American composer. His music is ultra-modern. "Daniel Jazz" was played in New York in 1925. It was one of the three American compositions chosen to represent the United States in the International Festival held in Vienna in 1925. Copland was one of the two composers chosen to represent the United States in 1927. Gruenberg's "Jazz Suite" was played in New York this year. Of Frederick Jacobi's "Assyrian Symphony" the papers said that "Frederick Jacobi gave his fellow citizens a thrill" when his "Assyrian Symphony" was given its premiere by the San Francisco Symphony, under Alfred Hertz, on November 14, 1925. His string quartette was played that year. Jacobi is American born.

Wassili Leps is an American musician who deserves more consideration than has been his fortune. He has paid the penalty of trying to write music in the idiom natural to himself. He has anticipated the naturalism of many composers today whose music germinates from their Jewish origin. With Julius Theodorwicz Mr. Leps played the first movement of his violin sonata, January 8, 1929. At the Biennial Meeting of the Music Federation, "Andon," a symphonic poem for orchestra, chorus, and soloists, with libretto by John Luther Long, librettist of "Madam Butterfly,"

was performed, and elicited the highest praise from the critics. The cantata "Yo-nen-nen" was performed in Providence. Mr. Leps is one of the leading figures come into his own. He is most at home when he goes back to his Jewish origin for his themes.

Samuel Gardner is the best known American violinist to do serious work. His compositions have been played by the leading bands in the world. He played his own violin concert with Mengelberg in 1925. He has won many prizes for his musical efforts. His "Broadway" was played at the North Shore Festival in 1925. Elman and Heifetz have, as yet, only done a few transcriptions. Heifetz's arrangement of Ponce's "Estrelita" is immensely popular.

Among pianists, Leopold Godowsky, with his "Java Suite," Three Poems of piano, original transcriptions of numbers by Saent-Saens, Bizet, Godard, and his marvelous creative transcriptions of Schubert's Songs (only part of his output within the last two years) keeps in the van of composers for the piano. Hofmann, Gabrilowitch, A. Walter Kramer, whose songs are known the concert world over, are only a few of the composers who are doing work that is inspirational. Hofmann's music, as is to be expected from such a giant



Leo Ornstein

among pianists, is tremendously difficult. He is director of the Curtis Institute, which broadcasts exceptional programs during the year, thus familiarizing people with the works of the masters. Lazare Saminsky is doing the most work in America to spread Jewish music. Joseph Achron is considered one of the significant composers in the field of Jewish music.

There is hardly space enough for a consideration of more than a few American Jewish composers. An apology is extended to the many fine musicians who are excluded for no other reason than that just mentioned.

In the field of light operetta Sigmund Romberg comes first by popular acclaim. His magnum opus is the "Student Prince," despite its obvious borrowings from Massenet, Schubert and Schumann. "My Maryland" is an-

(Continued on Page 295)



Osip Gabrilowitch

Buildings

still in Blue-Print may be OBSOLETE

Unless They Plan to Manufacture Their Own Weather

"WHY are they pulling that handsome building down?" you've heard passers-by ask. "Every year buildings are wrecked that were made to last much longer."

The answer is "obsolete."

The space will not rent at a profit. The building is not "modern." Some of these buildings become obsolete sooner than others because they cannot offer the comfort, the efficiency, the value that tenants have learned to expect.

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Manufactured Weather brings within four walls the weather that nature makes only on those rare, perfect days that poets sing about.

Outdoors the weather may climb to the humid nineties . . . yet indoors it can be cool and free of uncomfortable humidity.

Outdoors it may be Arctic cold . . . yet indoors properly humidified, warmed air is circulated, bringing new winter comfort. All air is washed clean of outdoor impurities. Windows

need never be opened for ventilation. Street noises and dirt are kept out. The most remote inside space will be as comfortable as the president's corner. Leading architects and engineers are now suggesting Manufactured Weather for all important buildings and advising their clients that failure to look ahead to the general use of Manufactured Weather as standard practice is certain to contribute to an early obsolescence.

The Brookmire Economic Service in a recent bulletin says, "... New developments which will tend to make old buildings obsolete . . . include improvements in building equipment, such as air conditioning and year-round temperature control."

More and more, Manufactured Weather is being adopted for both old and new buildings.

Congress has it; Macy's in New York has it; a dozen other famous department stores have it too.

Hundreds of factories have it. Sheer manufacturing economy has dictated that indoor air conditions must be constant and controllable.

If you would like to know more about Manufactured Weather for your own building or store or factory, ask us to send you an engineer who will discuss your individual requirements without obligation to you.

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STUTTGART, BERLIN

Philosophy, 1925-1930

By A. A. ROBACK



Dr. Sigmund Freud



FIVE years would hardly appear a long period in the development of any intellectual discipline. Yet were we to record all the works which were written by Jews during this period, our survey would of necessity grow into a pamphlet or monograph, even if a certain amount of selection were exercised.

This inherent limitation we must have in mind, when the question is asked whether any new luminaries have arisen in the philosophical firmament during the last five years.

There is no doubt, however, that philosophers grow and decline in actual production. The accomplishment of a given man of thought may be charted just as any economic or social phenomenon. We do not know, e.g., that Henri

Bergson has not contributed much of late, that he is necessarily resting on his oars. Nevertheless his being awarded the Nobel Prize in 1927 is an event of marked importance, especially as the only other philosopher to have received the Nobel Prize was Rudolph Eucken. Bergson's life work unfortunately is completed, but there are other Jewish thinkers in France who are carrying on the tradition of the Jews in philosophy. Even the aged Levy-Bruhl, no longer able to undertake the arduous investigations of former years, has still, in addition to his routine duties as editor of the *Revue Philosophique*, managed to write a solid work on the mentality of primitive peoples. It is upon him, on the philosophical side, and upon the younger Marcel Mauss, on the sociological side, that the mantle of their great race-fellow (in this connection perhaps "coreligionist" might be for once apt), Emile Durkheim, fell. Levy-Bruhl was, it seems, the chief of the distinguished French delegation which attended the recent International Congress of Philosophy at Harvard, and we must not omit that he was within the last two or three years President of the French Institute, which is affiliated with the French Academy.

Meanwhile, two other knights of the mind have sprung up or rather have impressed themselves on the thinking world by their subtlety and comprehensiveness. The younger of the two, Leon Brunschvicg, has added to his list of distinguished works a monumental two-volume inquiry into the development of conscience in Western countries (*Le Progres de la Conscience dans la Philosophie occidentale*). Some cynics, I fancy, will interpose that it never developed, but we must remember that philosophers deal with conceptions, and it is the growth of this conception that Brunschvicg has so masterly examined. Emile Meyerson, who is described in a French encyclopedic periodical as "a philosopher born in Poland, but employing the French language," has capped his *Identité et Réalité* and especially the two-volume work *De l'explication de la science*, which elevated him to the level of France's foremost *critico-empirical* philosopher, by a discussion of the relativity theory in the light of modern scientific thinking (*La deduction relativiste*). While many a scientist insists on facts, and facts alone, he maintains that hypotheses and

certain *a priori* notions are indispensable to start with. Hence he adds Kantian strain to French positivism. I remember once asking Professor Levy-Bruhl why Meyerson is so much talked of in French philosophical literature.

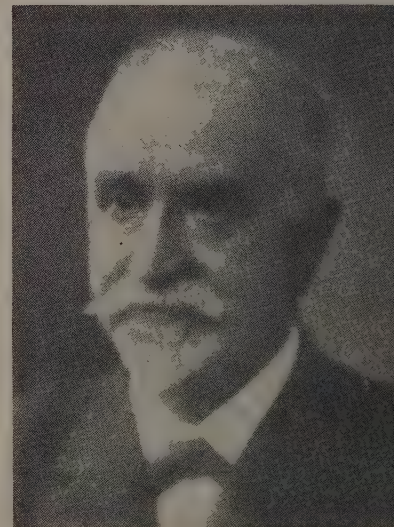


A. A. Roback

"Ah," replied the genial director of the *Revue Philosophique* in his delightful accent, "Eez a remarkable man." Meyerson is an immigrant from Poland, a chemist by profession, a philosopher by avocation. He makes the appearance of a venerable rabbi.

In an interesting series, published this year in the Hebrew weekly *Hadoar*, Dr. Y. Ginzburg gives a scientific sketch of Meyerson's paternal uncle Jacob Meyer, who was apparently a mathematician of no mean order, clarifying many a difficulty in the mathematical passages of the Talmud and coming to the rescue of this or that *Tana*.

Before leaving France, mention must be made of the director and founder of the *Revue de Metaphysique et de Morale* and the originator of the International Congress of Philosophy, Xavier Léon. Léon has spent the larger part of his productive span on a biography of Fichte, who—what irony!—liked the



Lucien Levy-Bruhl

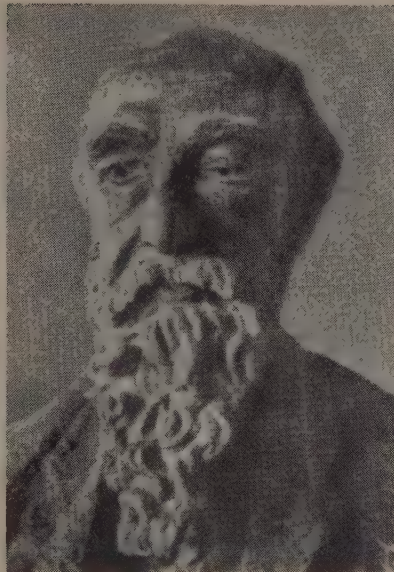


Henri Bergson

ews—so long as they were out of Germany. Within the last year or so Leon completed the third large volume on his philosopher, bringing his biography down to Fichte's death. Leon's search for every detail regarding Fichte's life is almost pathetic; and if the stern realist knew that a Jew was prying into all his movements, thoughts, and feelings so as to set him before the world in all his greatness, he probably would turn in his grave.

Let it be said that more than one philosopher owes a mighty debt to some French Jew. Pascal, great as he was, has emerged even more godlike after the indefatigable labors of Brunschwig. Levy-Bruhl edited John Stuart Mill's correspondence and expounded Comte's philosophy, while Leon's work on behalf of Fichte is of such dimensions that not even Kant found so painstaking a biographer—and Fichte, we must not forget, died a comparatively young man.

Until about 20 years ago, Jewish philosophers would have had to be sought in the German speaking countries only. In accordance with the dictum "*Wie es sich christelt, so jüdet sich es*," we should have expected to find the profound Jewish mind principally in Germany. After the death of Hermann Cohen, however, it seemed as if German Jewry had lost her reputation in that sphere. However, Lothman Yisroel, it took little time before Cohen's very pupil, Ernst Cassirer, now professor of philosophy at the University of Hamburg, was ready to take command of the Neo-Kantian forces, while a Moravian Jew, with Hungarian stamina, soon was hailed as the foremost German thinker. "*Le roi est mort! Vive le roi.*" Cohen's



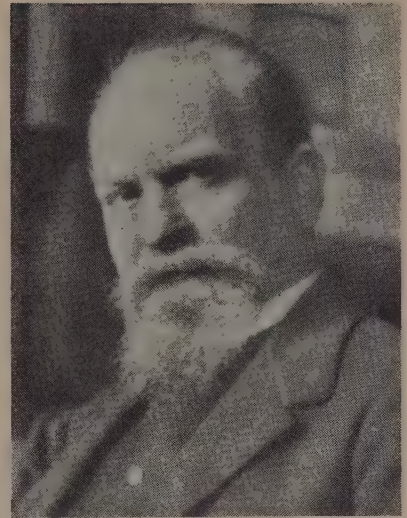
Samuel Alexander, from a statue by Jacob Epstein.

philosophy was not transmitted to Husserl, who founded a new school of his own, viz., phenomenology—but his prestige in the philosophical domain is, if anything, even greater than the venerable Marburg sage enjoyed. To be sure, the Jews and Judaism always had in Cohen a staunch champion, while Husserl has been for many years estranged from the source which begat his genius; but of late, this scholar has come face to face with the hoary problem, which can be solved only in one way: "Once a Jew, always a Jew!"

Within the last five years, Husserl has published very little, but he has continued editing his *Jahrbuch für phänomenologische Forschung* and what is more, books and articles about his philosophy have appeared in increasing numbers; and on the occasion of his 70th birthday last summer, a substantial volume of essays was presented to him by his pupils and disciples.

As to Cassirer, the third volume of his colossal work on symbolism appeared only two years ago, and he may be regarded as one of the most fertile as well as thorough-going philosophers in Germany. In 1928, he and Albert Gorland edited a large volume of Hermann Cohen's fugitive essays under the title of *Hermann Cohen's Schriften zu Philosophie und Zeitgeschichte*.

There are other Jewish philosophers who have forged ahead within the last five years, but we must proceed to other countries. Italy, aside from Croce and Gentile who are the stand-bys of the academic philosophers (realists and idealists) is represented in the world



Edmund Husserl

of thought largely by Federigo Enriques and Eugenio Rignano. The former, a mathematical philosopher of considerable influence, has had several works of his translated into French, German and English. His latest book, that on the development of logic, has recently been rendered into English by Jerome Rosenthal. The German edition is due to Bieberbach, while the French translation was done by Monod-Herzen.

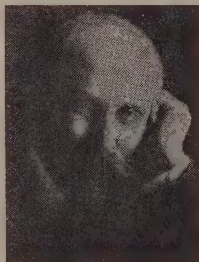
Rignano, the energetic editor of the most international scientific journal in the world, *Scientia*, has within the last few years gained an enviable reputation as a constructive philosopher, attempting to make a synthesis of recent findings in biology and psychology. His books on reasoning and on biological memory have been translated into English and French, and his *magnum opus* on ethics which has recently been published in Italian *Il fine dell' Uomo* will probably be accessible to English readers before long.

If I am not alluding to the works of other Jewish Italian philosophers, e.g., Adolfo Levi, Mondolfo and Alessandro Levi, it is because of space restrictions. Contemporary Italian philosophy would be, except in the case of Croce and Gentile, little known outside of its own immediate environment were it not for the Jewish representatives.

In Great Britain, a Jew has lately secured the place of foremost metaphysician, with the exception of none. I am referring here to Samuel Alexander, professor emeritus at Manchester University. Furthermore, he possesses the distinction of being the only British philosopher of the present age to have evolved a system of his own. (*Space, Time and Deity*). Perhaps this will have to be modified now that Pro-

fessor Whitehead's *Process and Reality* has appeared. For a long time Alexander did not seem to produce on any large scale, although his students and associates were impressed with his penetration, and at one time he was President of the Aristotelian Society. It was only after his Gifford Lectures were published that he was placed on a level with Bradley and Bosanquet, and after the latter's death in 1923, and the former's in 1924, Alexander established himself as the British thinker who had pried most into the intricate problems of the universe. His philosophy may be described as an evolutionary Spinozism, if that is not a contradiction in terms.

I must eliminate the contributions of American Jewish philosophical writers from this survey, men like Cohen, Kallen, Lippmann, Loewenberg, Boas, because their work is more likely to be somewhat known in this country. We must proceed to the broader aspects of the situation, as well as to the specifically Jewish elements.



Brunschvicg

THERE were only, so far as I could make out, three or four Jewish delegates from abroad to the Sixth International Congress of Philosophy, which took place at Harvard University in 1926, but it is very instructive to note that in his opening remarks the Chairman of the Congress, Nicholas Murray Butler, President of Columbia University, wished the august gathering to send messages of greetings to six eminent philosophers in Europe who could not attend the Congress for one reason or another; and of these six, three were Jews—and they were the youngest of the six: Leon, Bergson, and Alexander.

THE year 1929, by some strange coincidence, was the bearer of a remarkable collection of anniversaries. Naturally the credit ought first to be given to the year 1859; for in that twelve-month were born the two leading figures in contemporary philosophy, viz., Henri Bergson (in France) and Edmund Husserl (in Moravia); the foremost metaphysician in Great Britain, Samuel Alexander; the chief of the critico-empirical school in France, Emile Meyerson; Ludwig Stein, a philosophical pillar in Switzerland and Germany, although lately he has returned to his publicistic work as editor

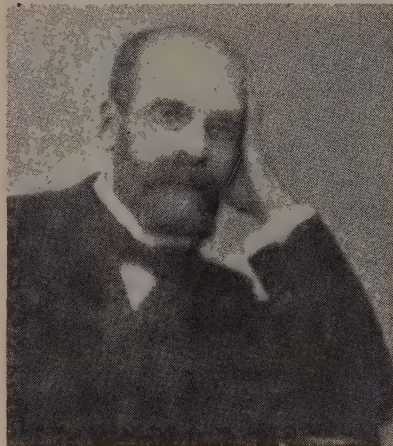
of the *Vossische Zeitung*; and, if we may include here one whose grandfather was a Jew, Christian Ehrenfels, the best known and most respected Czechoslovakian philosopher.

More is the wonder when we consider that Moses Mendelssohn was born two hundred years ago (1729) and that the greatest champion the Jews had in the 18th century, Lessing, was born in the same year. Even Einstein's 50th anniversary occurred during 1929.

Here our list is not exhausted, for Emile Brunschvicg, the ablest protagonist of the Kantian philosophy in France, turned 60 in 1929, and the same is true of Max Dessoir, Professor at the University of Berlin, founder of the *Zeitschrift für Aesthetik und allgemeine Kunstwissenschaft*, and historian of psychology.

To the same quinquennial period may be added Freud's 70th birthday in 1926 and Alfred Adler's 60th anniversary which is being observed by his disciples this year.

Many of these anniversaries were marked by the publication of com-



Emile Durkheim

memorative volumes in honor of the *Jubilar*. In the case of Moses Mendelssohn, a beautiful edition of all his works has been undertaken, of which volumes 1 and 16 have appeared. This last volume contains numerous letters of his in Judeo-German. Commemorative volumes have appeared in honor of Husserl, Freud, Dessoir, Stein, and Adler. It is somewhat surprising that Bergson's friends and associates should have neglected to observe fittingly his 70th anniversary.

THE interest in Spinoza, instead of waning, has been on the increase since the observance of his 250th death anniversary in 1927. It would take probably pages to list all the articles which have appeared since.

In addition, selections of Spinoza together with introductions have been published by Simon & Schuster, Scribner's and in The Modern Library.

Perhaps this activity is all preparatory to the tercentenary commemoration of Spinoza's birth in 1932, which will doubtless be observed throughout the civilized world.

THE recent establishment of a chair in philosophy at the University of Jerusalem in honor of Achad Ha-Am's memory leads us to hope that Jerusalem will become a center of Jewish thought as it was once of Jewish jurisprudence. The first incumbent of this Chair is Professor Leon Roth. It so happens that the director of the University Library, Dr. Hugo Bergmann, is a philosophical writer of note. His study of Kant in Hebrew which appeared in 1928 is the first extensive introduction in Hebrew to the critical philosophy.



Meyerson

A work which promises to be of great import for the development of Hebrew philosophy is Jacob Klatzkin's *Otzar ha-Munokhim ha-Pilosophim* (Thesaurus of Philosophical Terms), of which parts 1 and 2 appeared in 1928. Such a cyclopedia is indispensable because of the technical perplexities that the writer experiences in a still undeveloped and non-Aryan language as modern Hebrew must necessarily be regarded.

YIDDISH philosophy is in its early infancy, but there are indications that it will grow up rapidly into a lusty child. I am anticipating the formation of a separate section in the Yiddish Scientific Institute devoted to philosophical and psychological research. Meanwhile the outstanding philosophical writer in Yiddish is Dr. Zhitlowsky, but it is a mistake to suppose that there are none others.

DURING the last five years, Jewish philosophy sustained a serious loss in the death of Achad Ha-Am in 1928 at the age of 70, and Max Scheleghorn, whom, because of his Jewish mother, we regard, in accordance with my theory and applications outlined in my *Jewish Influence in Modern Thought* (pp. 61-66), as a Jew by race. Max Scheleghorn who died in 1928 at the age of 54, was one of those universal minds whose stupendous grasp of problems, especially of a social nature, dazes one.

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Women Who Top the Horizon

By ESTELLE M. STERNBERGER



Mrs. Estelle
Sternberger

IT is indeed amazing that in such a brief period as from 1925 to 1930, we should find such a tremendous array of Jewish women in America who have distinguished themselves. Woman has made extremely rapid strides in the years since the war. Her achievements annually grow more numerous and are attaining a momentum that no force can check.

The sense of curiosity that we now display toward a recital of careers that Jewish women have entered will soon lose its flavor, for we shall consider it a matter of course that they should be found in practically every field of the world's work, and be gaining brilliant successes in them.

The mind of the American Jewish woman has reached to all parts of the world. It has been no mere theory in which it has indulged, for tangible accomplishments are in evidence in every region where she has directed her thoughts. If we go to the island republic at the very gates of America, there in Havana we shall behold a concrete example of how universal the interests of our women are. During these past few years, the National Council of Jewish Women, realizing the problems that faced the young women who went to that island from Europe as the next step to entering our country upon their marriage to their fiances residing in the United States, has established a home to house and protect the prospective brides. It is a home where many a romance achieves fulfillment.

In Poland, we witness another lasting contribution to the welfare and advancement of Jewish womanhood, in which the American Jewess played the chief role. It was in 1925 that the news was heralded of the first class of nurses graduated from the Jewish Nurses Training School in Warsaw, that had been organized only two years before by Miss Amelia Greenwald, at the invitation of the Joint Distribution Committee.

To Palestine, the members of Hadasah, the women's Zionist organization of America, addressed appeals, urging the adoption of a proposed law granting women the right of suffrage.

Supplementing this concern over specific problems, American Jewish womanhood exercised its influence in bringing about the formation of a world organi-

zation of Jewish women. From the time immediately following the World War when the National Council of Jewish Women sent its reconstruction unit to Europe to assist Jewish communal agencies and particularly Jewish women's organizations in rehabilitating themselves and organizing themselves for meeting the vast problems that came as an aftermath of the world conflict, it was evident to all who followed the trend of events that a coalition of the forces of Jewish womanhood throughout the world would be required for meeting all the issues, especially those that affected the happiness and welfare of Jewish women and girls. It was the determination of Mrs. Rebekah Kohut that precipitated the decision made in Hamburg in the summer of 1929, which launched the world organization of Jewish women, with Mrs. Kohut as its first president and Mrs. Estelle M. Sternberger as its international secretary.

It was not only in world matters that the American Jewish woman displayed her vision and an understanding of the need for crystalizing as well as widening her field of service, for during this period our country witnessed the formation of the Conference Committee of National Jewish Women's Organizations, the rapid growth of women's auxiliaries of the Independent Order of B'nai B'rith, and the establishment of an auxiliary to the American Jewish Congress. It was because the National Council of Jewish Women was intent upon affording the Jewish woman of America an opportunity for exerting her influence in the field of international relations with the special purpose of realizing Israel's ideals of international peace that this organization joined with nine other national women's organizations of the United States, representative of various religious groups and women's professional bodies, in forming the National Committee on the Cause and Cure of War.

It is a source of gratification to all who desire for the American Jewish woman broader opportunities for expressing the highest idealism of her soul and for turning her energies into fields that require her talents and ingenuity, that the United Synagogue of America adopted a resolution urging its congregations to give women representation on their boards.



Mrs. Florence
P. Kahn



Mrs. Rebekah
Kohut



Mrs. Joseph
E. Friend



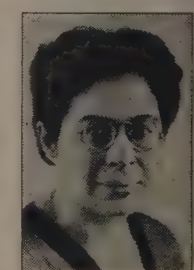
Mrs. Hannah
G. Solomon



Mrs. Esther
M. Andrews



Mrs. Irma
Lindheim



Mrs. Elma
Ehrlich Levinger

In every field of its work, religious, philanthropic, educational and social, America has been able to find women of magnificent powers of leadership. Everyone is familiar with the names of Mrs. Joseph E. Friend of New Orleans, President of the National Council of Jewish Women; Mrs. Maurice Steinfeld of St. Louis, President of the National Federation of Temple Sisterhoods; Mrs. Robert Szold of New York City, President of Hadassah; Mrs. Samuel Spiegel of New York City, President of the Women's League of the United Synagogue of America; and Mrs. Herbert Goldstein of New York City, President of the Women's Branch of the Union of Orthodox Jewish Congregations of America.

The record of American Jewish womanhood, during the five years that we have been surveying, is by no means limited to these achievements through the channels of organized life. It is a record that is replete with scintillating individual triumphs. To the list of Jewish women who are to be found on the faculties of various American colleges and universities, have been added such names as Adele Bildersee, who attained the unique distinction of being appointed acting dean of the Brooklyn branch of Hunter College; Anna Jacobson, assistant professor of German at Hunter College; Sara Landau, associate professor of economics at the University of Louisville; and Helen Louise Cohen of New York City, who supplemented her writings on the drama with lectures under the auspices of various universities. It was a fitting tribute that was paid to Mrs. Hannah G. Solomon of Chicago in the establishment of the first fellowship in honor of a

woman at the Training School for Jewish Social Work, as the Hannah G. Solomon Fellowship, to be utilized for the professional training of women for the social service field. This fellowship, originally supplied by the National Council of Jewish Women, is now provided by the National Council of Jewish Juniors.

When one reflects upon these several academic recognitions that have been granted to the Jewish women, it appears all the more striking that no Jewish Theological Seminary has up to the present time invited a woman to serve on its Board. That the Jewish woman does entertain a deep and vital interest in the school for the education of the rabbis of America is indicated by the very substantial service that has been rendered by her in furthering the purposes of every group of American Judaism. Instance the very large number of scholarships in the Hebrew Union College maintained by individual temple sisterhoods, and the construction and equipment at a cost of upward of a quarter of a million dollars of the dormitory of the same College, which gives a fit home for its 120 students, by the National Federation of Temple Sisterhoods.

The day is rapidly passing when the Jewish woman of America is content to stand on the side lines and applaud her husband's participation in the outstanding philanthropic movements of today.

That they have given definite expression to their convictions is evident in the establishment of a fund of \$500,000, known as the "Moritz and Charlotte Warburg Memorial Fund for the training of scholars, ministers, and teachers of the Jewish faith," in the provision of which Mrs. Warburg joined with her husband. Mrs. Rosenbloom's gift of \$500,000 was made to the Hebrew University in Jerusalem. The late Mrs. Julius Rosenwald, shortly before her death, contributed a total of \$100,000 to the Field Museum of Natural History in Chicago and to the Girl Scout Movement. Other significant philanthropies during this period were those of Mrs. Joseph Fels, who launched the Joseph Fels Foundation, in honor of her husband, for the rebuilding of Palestine and the furtherance of Jewish ethical ideas; a gift of \$150,000 by Mrs. Edgar J. Kaufman of Pittsburgh to the local Y. M. and Y. W. H. A., and a gift of \$100,000 to Mount Sinai Hospital by Emma Rosenwald of New York City; a total of \$180,000 to various local Jewish institutions and organizations by Julia Mayer of Philadelphia; and the dona-



Mrs. Robert Szold

tion of an art collection by Dr. Claribel Cone of Baltimore to the new Municipal Museum of Art in that city with a fund of \$100,000 for its housing and maintenance.

As citizen, the Jewish woman has been gaining increasing opportunities for devoting herself to the service of country, state, and city, through various offices to which they have been called by the electorate or through appointments. Florence Prag Kahn of San Francisco is now serving her second term as a member of the United States Congress. In Massachusetts, Mrs. Esther M. Andrews of Boston was the first woman to be nominated to the Governor's Council, and, in Missouri, Mrs. Irvin Bettman of St. Louis was appointed to the State Board for Criminal Justice. A Jewish woman has even attained to a State Supreme Court in the appointment of Hattie Leah Henenberg of Dallas by Governor Neff in 1925 as Special Associate Justice of the Texas Supreme Court. In California, Mrs. Richard Simon of San Francisco was nominated by Governor Young on the Commission to study the subject of the education of the deaf in California.

In the sphere of local government also, the Jewish woman has found an opportunity to display her abilities, both in the cities of the East and the West. The following women were elected to their local Boards of Education: Mrs. Maurice L. Goldman, now residing in New York City, who served on the Board of Houston, Texas; Mrs. Caesar Misch of Providence; Mrs. Elias Michaels of St. Louis; and Mrs. Nathan Gilman of Bozrahville, Conn., who also served on the Town Committee. Miss

(Continued on Page 302)



Lillian Wald

American Jewish Literature and Literateurs

By HAROLD BERMAN



AMERICA is one of the youngest of the nations, and its literature, though rich and many-branched today, is yet a new-comer in the field of letters, comparatively speaking.

If the cultivation of letters in America generally was delayed because of the pioneering needs of its people, the need for the conquest and the settlement of the new soil, and the creating of livable and civilized conditions of life for the settlers, the pursuit of the same intellectual and creative interests by the American Jew had to be postponed to an even later date. For, barring the insignificant number of Jews who lived here during the Colonial and Revolutionary periods (about 2,500 during the latter period) the Jewish mass immigration to America did not really commence until the latter half of the 19th century, or barely two generations ago. A full generation or more had to elapse before the new arrivals could discover solid economic soil, and acclimate themselves socially, economically, and intellectually to their new home and new environment. So that whatever we have of Jewish creative talent in America is even now beginning to emerge from the soil and come to the surface. And that which has so far come forth out of the Jewish creative talent is by no means inconsiderable.



Ludwig Lewisohn

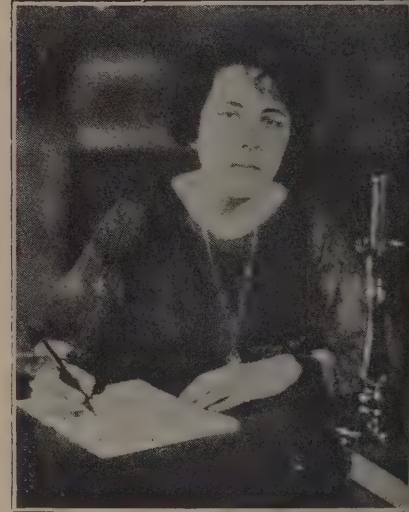
Not all the Jewish writers write on Jewish topics, though most of them have tried their hands at the portraying of the Jewish scene, as would be but natural to them, since this scene is the most familiar of all to them, the one they have drawn into their life with their own being. Then again, there are those who have made their reputation by the portrayal of Jewish life, and have clung to that field ever since; while there are others who have confined themselves to writing about the Negro, the Irishman, or the American generally, but never about the Jew. But the greatest and the best known names in American literature in fiction, poetry, drama, or the essay, are not Jewish names; at least, not yet.

Among the most popular of these Jewish writers in English who have



Samuel Auslander

had their works published in the last five years, one should, of course, include Fannie Hurst, Edna Ferber, and Ludwig Lewisohn in his later phase—Lewisohn the novelist. Of course, they do not all belong to the same class, nor do they write for the same class of readers, though in the American democracy of readers there are no hard and fast lines between the educated and the uneducated as there are in European countries. Fannie Hurst is distinctly popular-minded in her work. Her philosophy of life is simplicity itself. She always takes care to have a "happy ending" to her tales. These qualities,



Edna Ferber

or defects, will amply explain the great vogue that her writings have achieved among certain classes of readers.

Miss Ferber, on the other hand, started out with even less artistic promise than Miss Hurst. Originally her tone was in a lower key than that of the former writer's, but she has attained the higher notes since. Her early short stories, of Jewish and general life, were the usual popular magazine kind; light, superficial, and amusing, but hardly beneath the skin of things. With her "Show Boat" and subsequent books, such as "Cimmaron," just published, she has shown that she has a larger and deeper comprehension of life.

While dwelling upon these two women writers one ought to mention Anzia Yezierska, a woman writer who has achieved a good deal of success with her short stories and movies of Jewish life.

When we come to the men among the writers we find a much larger as well as a far better cultivated field. Both among the novelists and the poets we find names to be conjured with. We find here such names as Ludwig Lewisohn, Waldo Frank, Ben Hecht, Konrad Bercovici, Montague Glass, Robert Nathan, and Lester Cohen, among the novelists; Maxwell Bodenheim, James Oppenheim, Louis Untermeyer, Samuel Auslander, and Walter Ginzberg among the poets and singers;

and George Jean Nathan, Benjamin de Casseres, Joel Spingarn, and once again Ludwig Lewisohn among the essayists and critics. A few other names of greater or lesser importance would perhaps be found after one had made a diligent search.

Lewis Browne has captivated the fancy of hundreds of thousands of American readers by his by no means orthodox resume of the Bible in his *Stranger Than Fiction*, by his smart but rather unfair treatment of religion in his *This Believing World*, and other works. Maurice Samuel has succeeded in fluttering the dove-cotes of self esteem by his *"You Gentiles"* and subsequent writings, while Michael Gold is forging to the front even now as a most realistic recreator of the ghetto life on the lower east side of New York as lived a generation or so ago by the newly arrived Jews.

Ludwig Lewisohn had distinguished himself as a critic of literature and of the drama before he ever thought of writing any novels, and novels of Jewish life to boot. He is master of a beautiful English prose, has a fine, civilized vocabulary, and is possessed of good taste and sound judgment. When he writes of a book or a play he never fails to be interesting to the cultivated reader. But a few years ago, owing to some disappointment in life, he suddenly discovered his Jewishness and has been screaming from the house-tops about it ever since. His *"Up Stream"* was both a confession as well as an outcry, the outcry of a soul wounded to the quick by the persecution that it endured for things and ideals that it didn't practice or adhere to, for Lewisohn

had been "educated" at a Methodist Sunday School and his parents took care that he should know nothing whatever of Judaism. Like every convert, and one not converted out of conviction but rather of necessity, he has become an extremist in his Jewish writings. His *"Mid Channel,"* and his *"Island Within,"* preach an extreme love of Judaism and the Jewish faith, of both of which, by the way, he knows as yet precious little. He advocates a voluntary return to a spiritual ghetto on the part of the Jew, to leave behind him all the joys and the comforts of the Gentile world, and to crawl back into the shell of tradition and narrowness. And his Zionist fervor is such that he is quite ready to let five or six million Jews in Russia go to the devil for the sake of the few thousands in Palestine. His pendulum may yet swing back to the other extreme—to assimilation and utter indifference to things Jewish—tomorrow or the day after, for all we know.

In Ben Hecht, Montague Glass, Konrad Bercovici, and Lester Cohen we have novelists and short story writers who know the life they write of, and some of them possess the skill of handling the tools with which they ply their trade. The first of the lot is a keen satirist and critic of life; the second, a mere humorist, though not a bad or superficial one; while the third is a romanticist, an embroiderer of the simple, sordid facts of life with the tinsel of fancy and imagination. The last-named is a stark realist, having written three novels so far in the style of Frank Norris and Dreiser and others of the American realist school.

When one comes to the domain of poetry one discovers an entire galaxy of Jewish singers and poets, again very few of the first rank, but quite a number of the respectable second rank. One finds there Louis Untermeyer, who has written so much of fine lyrical and narrative poetry, and his wife, Jean Starr Untermeyer (whose voice, alas, has become hushed of late), less sustained and shorter-winded than he, but none the less sweet and lyrical in her short poems. One discovers here a James Oppenheim, who on his first appearance in the arena of letters was acclaimed by the critics as a worthy bearer of the mantle of Whitman, owing to the elemental strength of his voice and the cosmic breadth of his rhythm. Not all that was predicted of him has, however, been realized in his subsequent work. Of the others, Joseph Auslander is a sweet and gentle soul, a pleasant and agreeable singer of things in a refined, restrained and



Louis Untermeyer

cultivated manner. Elemental strength may be lacking in his poetry, but sweetness and mellowness and feeling are there in abundance. In a smaller measure, these qualities are present also in the poetry of Walter Ginzberg, a later arrival, while the very

opposite of these are found in the poetry of Maxwell Bodenheim, which is full of the fire of passion, the fire of protest, and dissatisfaction with things as they are in a much circumscribed and much inhibited world. At times they are not lacking also in savage satire and hilarious lampoonery. And Bodenheim is also much freer, and more modern than the others in the introduction of the sex motif in his writings. This just about exhausts the list of Jewish poets in American literature, at least the list of those who may claim to be poets, and not mere versifiers, however charming, of whom there are quite a number from F. P. A., Dorothy Parker, and Samuel Hoffenstein down.

Quite a few respectable Jewish names are to be found in the domain of literary and dramatic criticism and the essay. In the field of literary criticism one name stands out pre-eminent, that of Joel Spingarn, a worthy and acknowledged successor of George Edward Woodberry. He has written some magnificent literary essays that will always be read with pleasure and profit by lovers of literature. But, to the regret of his many admirers, he has neglected his early love, literature, these many past years.

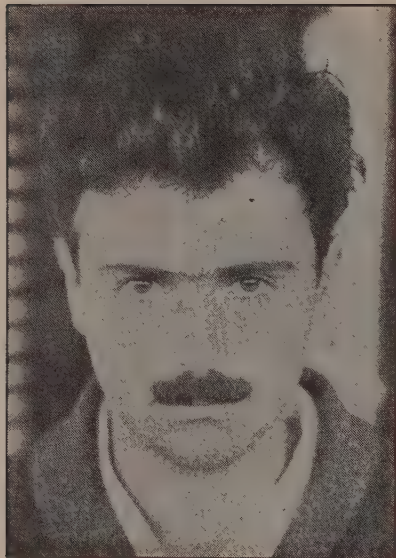
De Casseres is a skeptic as well as a cynic, a critic of life and civilization who almost despairs of them, and thinks they are beyond all aid of the physician or leech. He wields a mighty pen, is master of an incisive, ironical style, is a coiner of original phrases.

George Jean Nathan is a fine critic of the drama, perhaps the most able and clearest-headed and the most incisive among all the Americans writing on the topic. He has taste, judgment, a pungent style, and is fearlessly outspoken. He is undoubtedly the most important man writing in the dramatic field in America.

Even so is Waldo Frank a vital critic of life, a fine, thoughtful critic of men and manners, books and ideas, politics,



Maxwell Bodenheim



Waldo Frank

and things general. And while speaking of publicists and commentators on life one must not overlook, of course, Walter Lippman, the able editor of the *New York World*, and author of many thoughtful essays and books dealing with the political, social, economic and ethical problems of American life.

FIVE YEARS OF LODGE WORK IN THE OLD WORLD

(Continued from Page 264)

the Jewish Toynbee Halls fostered by B'nai B'rith lodges in Berlin, Prague, and Vienna.

Mention must also be made of political activity. Success met the fight of the Roumanian Grand Presidents to better the conditions of Jews in their country. The Czechoslovakian Grand Lodge intervened with the officials on behalf of the Jews in their country. More active still was the inner political work of the districts, i.e., their co-operation in positive Jewish development. In most countries our brethren were the backbone of the congregations and gave impetus to every progressive movement. The Czechoslovakian Grand Lodge succeeded in bringing about the amalgamation of all congregations and the creation of a Jewish Council. Almost every lodge had a share in bringing together the Zionist and non-Zionist elements in the Jewish Agency. And equally successful was the peace work, aiming in the first place at internal peace and abolition of party opposition and differences in speech and culture, but also at the great international peace movement comprising all nations and religions. In Germany the Jewish Peace League

was created and the Grand Lodge joined this organization in a body.

A continuous survey of the growth and progress of the districts is being made through the press. The German district maintains a monthly magazine, *Der Orden Eine Briss*; a magazine of the Sisterhoods, *Die Logen-Schwester*; and a local magazine of the Berlin lodges. In Prague the *Bnai Brith Monatsblaetter*, a monthly, is published; and in Vienna the *Bnai Brith Mitteilungen*, all in the German language. Printed in French, with some contributions in Hebrew, Spanish, and Turkish, is the *Hamenorah* in Constantinople. Mention has to be made of the *Sammelblaetter Juedischen Wissens* - (Collection of Jewish Science), originally published by a Berlin lodge, now a supplement of the *Monatsblaetter*. This is a sort of encyclopedia and archive, consisting of papers on Jewish history, culture, and life, especially adapted for lectures in lodges; more than 200 papers have been published to date.

The non-American districts and lodges do not wish to be judged merely as individual organizations, but also as

some sort of group. Historical, geographical, practical, and ideal reasons bring them together. All these lodges and districts were organized directly or indirectly from Germany. An uninterrupted line of communication makes intercourse easy from England to Egypt in the same degree that our relation to America is made difficult on account of the intervening ocean. Similarity of problems and their interrelation created the demand for an exchange of ideas and of co-operation. Fundamentally the same rites and methods are prevalent in our districts and in some respects our outlook is different from that of the American districts.

These considerations finally led, in 1924, to the formation of the *Arbeitsgemeinschaft* (Co-operative Committee) of non-American districts.

Even this short summary reveals the benefits brought about by the Co-operative Committee. To have effected this progress for the benefit of the Order as a whole is the work of the Co-operative Committee of our Old World districts.

B'nai B'rith Institutions Report Five Years' Progress

(Continued from Page 261)

with trustees in celebrating the notable occasion.

Trustees of the Home, acting on the advice of recognized authorities on problems of child care, determined in 1924 that a new Home should be built. Plans for the cottage colony were drawn and ground was broken July, 1928, on a 30-acre plot at Fairmount and Belvoir Boulevards in the villages of Shaker and University Heights.

A year later, the buildings were ready for occupancy and the children "moved out" of the mammoth old brick building which, over a period of 60 years, was known as "home" to 4,322 children of middle western Jewry.

Joseph L. Weinberg, an alumnus of the Home, is the head of the firm of architects which designed the stately group of duplex cottages. Through a colonnade that is the portal to B'nai B'rith Hall, the Administration Building, is a view of a spreading esplanade, really a "campus." The chapel, a gem of architectural beauty, marks the center.

Alumni Hall, imposing recreation building with a swimming pool, gymnasium and assembly hall, is the gift of graduates of the Home. The tasty little cottage of Superintendent Michael

Sharlitt, stands a bit removed from the other buildings.

Ranged in a semi-circle stand five cottages, each with two units for 2 children each. A hospital and power house are still farther off, on the edge of an inviting play field.

Drives for funds for erection of the Home had been conducted in Districts No. 2 and 6, and the generous response attested a wholehearted desire on the part of Jews throughout these districts to aid the project. The Home's alumni took an active part in the campaigns, and were in a large measure responsible for the success of the undertaking, which represents an investment approximating \$1,500,000.

Enrollment at the Home has been cut from 378 in 1925 to 306 at the present time. Although built for 250 with provisions for expansion to care for 350 children, the new Home is already taxed to capacity.

Under its recently adopted policies the Home has undertaken the care of many problem children, and it is in this field of specialized child care that it is devoting increasing attention.

PAUL L. EINSTEIN,
Member, Board of Directors.



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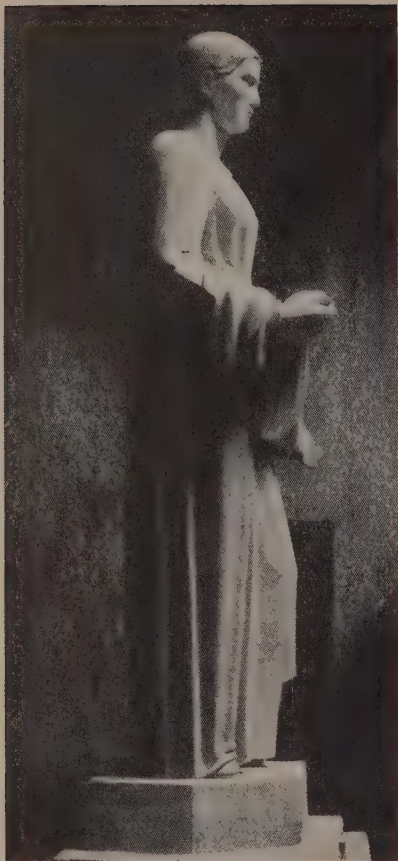
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Pioneer Woman in Maurice Sterne's great monument group, "Early Settlers of New England"

JEWISH art during the past five years—that was my assignment. But my article is really on Jews in contemporary art. Much of the activity I shall deal with took place during the half decade which came to a close January 1, 1930.

It is easy to explain the paucity of Jewish achievement in visual art from the dispersion down to recent times. Their hands were tied by political disabilities. Although here, too, it must be added that even in the darkest days of their oppression our forefathers expressed themselves to a certain extent in visual form. Witness the innumerable illuminated Hebrew manuscripts, the illustrated prayer books and Bibles, the mural decorations in the synagogues. Then as we enter the nineteenth century we come upon such unquestionably authentic Jews as Antokolski in Russia, Maurcy Gottlieb and Samuel Hirschenberg in Poland, Joseph Israels in Holland, Camille Pissaro in France and Max Liebermann in Germany.

Jewish Art and Artists

By J. Z. JACOBSON

And from then on it becomes steadily more common to find Jews painting and sculpting until we reach a sort of crescendo, in the midst of which we are at present.

How shall we explain this flowering-out, this crescendo? Well, take your choice. Some say that because they have, for one reason or another, never before expressed themselves in a big way in the visual arts, the Jews, now that they have ample opportunity to do so, are pouring all the stored-up energy of the race. Some say that the general trend toward distortion and the grotesque in art offers the Jews a proper means of finding release for the memories of grotesque and distorted experiences which their oppressors subjected them to.

With these theories in mind, let us consider briefly some of the outstanding Jewish artists of recent times and of the present day. Camille Pissaro is a good man to start with. He is one of the heroes of modern art, not so much by virtue of his own paintings as because of the fact that he was a teacher of Cezanne, Van Gogh and Gauguin. He, himself, cannot really be accounted a modernist. He was an impressionist, an even-toned, mild lyricist. His works are not Jewish in subject matter, and there is nothing in them plastically that has even a remote relationship to any so-called distinctively Jewish characteristics.

Ametto Modigliani is another of the heroes of modern art. He was an Italian Jew, and almost the very antipode of Pissaro in every respect save the pure white-heat of his devotion to art. Pissaro led a calm life and died at a ripe old age. Modigliani literally burned himself up. He died at 35. In his work we find distortion of form—spiritual elongations and curves. They are Jewish in a way; but it is a Jewishness that has escaped most of the

agony of the ghetto. It is a spirituality untrammelled by the heavy heel and tortured flesh of the *Galuth*.

A third outstanding figure in modern art is the renowned sculptor, Jacob Epstein, who, fortunately, is still among the living. We have grown used to expecting him to provoke a log-machy in London every few months. His latest exploit in that respect was the recently finished array of figures in full relief called *Day and Night*, which he did for the underground railway station of the English capital. His work is singularly powerful and genuinely plastic—yet, at the same time, literary and even sentimental. There are Talmudic qualities in it, and the imprint of the *Galuth* is all over it.

Another sculptor that should be mentioned is Enrico Glicenstein, who happens just now to be in Chicago. He is personally much more of a Jew than Epstein is. Yet in his work he is, in my opinion, much less so. There is comparatively little distortion in his creations, and though he often consciously seeks to be literary and anecdotal, his work is more purely plastic than perhaps even Epstein's without being as abstract.

A third Jewish sculptor in the forefront of contemporary art is Zadkine. Soutine and he are probably stirring up more of a flutter in the dovecoats of the illuminati at present than any other Jewish artists. He is extremely abstract without wholly hiding the outlines of the persons and things, of



Jacob Epstein standing by his famous Hudson Memorial Tablet, London



A Jerusalem family, by Rubin

the semblance of which he evolves aalmudic spirituality which is astonishingly light and suggestive for sculpture.

In Soutine's distortions you will find a spirituality enmeshed in tortured flesh though even such an interpretation may be too literary. He is a great artist for squeezing the paint in thick streaks and streaks on his canvas and making it cry out the agony and ecstasy of a soul which finds it hard to contain itself.

Perhaps the most noteworthy Jewish painter now living and working in Paris along with Soutine is Marc Chagall.

I undertook merely to name all Jewish artists at present working in Paris, it would take up the rest of the allotted space. But there are a few names which must not be passed up. There is Isidor Lipschitz, the sculptor. He is more abstract than even Zadkine, and strong, too, though his strength is not flowing, like Zadkine's, and his forms are not so suggestive nor so spiritual. Then there is Julius Pascin, who was born in Bulgaria, and who lived for a time in New York. The outstanding quality of his work is the earthly sheen which hovers over it. There is Moise Kisling, with his distorted, clean, but rather sculptural forms, which are modernist and yet active enough in a convention way to have wide appeal. There is Marek Chagall, hammering out gleaming figures of Biblical and Galuth Jews in reds and copper. There is Mane Kipperman, conveying the authentic atmosphere of the ghetto in a direct way, poetically and anecdotally. There is Anna Orloff, probably the world's youngest living woman sculptor.

Outstanding among the Russian Jewish artists who have remained in Russia are Nathan Altman, David Sternberg, I. Lessitzky and Udovin. Altman has done a great deal of work for the Jewish theater of his native land. Udovin has done many woodcuts and wood engravings on Yiddish folkloristic themes. And Lessitzky has illustrated a number of Yiddish books.

In Germany there are several Jews in the post-expressionist movement, but information regarding them is hard to come by. Among the older men the best known Jewish artist is, of course, Max Liebermann, who is also the dean of all German artists. His work is remarkably fresh and modern for a man of his age—he is in the eighties. Herman Struck is another of the well-known older artists in Germany. He is an Orthodox Jew and spends six months of the year in Palestine. He is best known as an etcher. Many of his subjects are Jewish.

In Austria there is Ureil Birnbaum, best known to the world at large for his flashing, individualistic conceptions of Biblical themes.

In Palestine, so far, the paintings and sculptures done by Jewish artists have been less Jewish, except in a superficial way, than those done in the rest of the world. The outstanding Palestinian painter is Rubin. There is a striking placidity and freshness in his work, and, though French influences are easily discernible in it, it seems to be moving toward a Jewishness which is a product of the renaissance in Palestine. Among the other Palestinian artists are A. Melnikoff, the sculptor, and the painters, Israel Paldi and Nahum Gutman.

The outstanding event in which any American Jewish artist has been concerned recently, from a general viewpoint, at any rate, was the unveiling in December, 1929, of the 26 heroic figures which constitute Maurice Sterne's monument, "The Early Settlers of New England." The monument is 30 feet high and the figures of pioneers engaged in frontier activities are each 13 feet high. *Vanity Fair* said of this work: "Mr. Sterne, who is also a distinguished painter, has achieved in this work what is probably the most important monument by an American in the past generation."

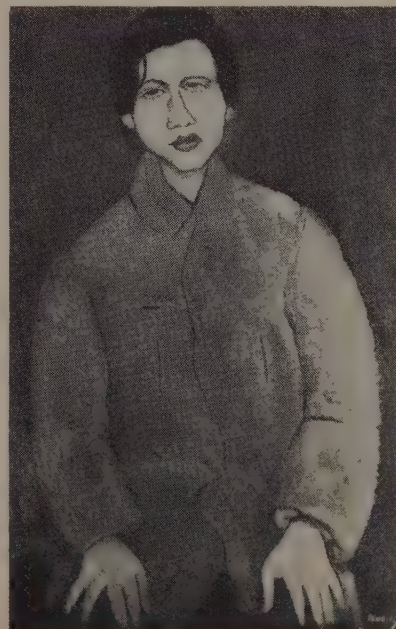
Abraham Walkawitz has been hailed by critics as one of the most important modernists in New York. Another one, a younger man, who is coming

to the front at present, is Benjamin Kopman, about whom a monograph was issued a few weeks ago by Weyhe & Company.

Among the other New Yorkers who have been playing prominent parts in the progressive art activities the past five years are Max Weber, A. S. Baylinson, Morris Kantor, William Zorach, Marguerite Zorach, Louis Lozowick and Alexander Brook.

A newcomer in New York is the whimsical primitive, A. L. Pollack, formerly of Chicago.

The most original artist in Chicago—Jews and non-Jews included—is Emil Armin. The Chicagoan who has created most on Jewish themes is Todoros Geller. Mr. Geller has also done much to create a Jewish art atmosphere in the world's most maligned city. I. Iver Rose has done a number of powerful lithographs on Jewish subjects. A. Raymond Katz is doing unique work in rapid-motion line drawings and in distinctive posters for the Chicago Civic Opera. William Jacobs has caught on canvas in a colorful and original way a number of Chicago street scenes. Salcai Bahnc has done innumerable "oils" and water colors which have in them something singularly wild and strange and aristocratic. Among other Chicagoans are William S. Schwartz, Morris Topschewsky, Rifka Angel, Beatrice Levy, Louis Weiner and Sam Ostrowsky.



Soutine, by Modigliani

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American Jews In Science, 1925 to 1930

By DR. THEODORE KOPPANYI



EXPERIMENTAL science has made tremendous progress during the last hundred years. Especially in the biological sciences more was accomplished during the last few decades than in many centuries prior to our generation, and it would seem that the history of the natural sciences of the past five years would be perhaps the most difficult to review in a shell.

Neither native born nor immigrant Jews have been confronted in this country with serious obstacles in their scientific careers, and thus it is to be expected that amongst the millions of Jews in the United States, there could be not a few who have contributed appreciably to the development of natural knowledge.

To enumerate the accomplishments of American Jews in the field of science cannot be considered a boast, or an expression of pride. One can expect Jews to make good in the sciences as they do in other fields. But of course, not only antagonists of Jews, but even a Jewish writer, doubts the fact that Jews do as well in the sciences as Gentiles (Maurice Samuel, "You Gentiles").

Mr. Samuel believes that science is after all, a game; and that the more serious of the two, cannot devote himself wholeheartedly to such "trifles." I shall be pleased to point out that, fortunately, there are many Jews who take these "trifles" seriously and, to use the phrase of Mr. Samuel, "play the game well."

In the physical sciences, Prof. Albert Abraham Michelson, the 78-year-old former professor of the University of Chicago, and former president of the National Academy of Sciences, bears his age with the quality and quantity of his work. His scientific achievements during the past years are the same quality as his earlier triumphs, which won him the two greatest scientific recognitions—the Nobel Prize and the Copley Medal of the Royal Society.

Recently Dr. Michelson devised an ingenious method of measuring the velocity of light. This is accomplished by reflecting a beam of light back and

forth on a ten-mile journey through a mile of iron pipe, from which the air has been exhausted. The light comes from a narrow slit, and is made into a parallel beam by a concave mirror. Thence it passes to the other end of the pipe, where a flat mirror deflects it back. At the first end, another flat mirror sends the light down the pipe again, and so it travels back and forth. Finally, it reaches a second concave mirror, which is intended to form an image of the slit. The appearance of the image was made possible only by exhausting the air from the pipe. Dr. Michelson's experiments made possible the infinitely accurate determination of the speed of light, which is the greatest thinkable speed in the universe.

Dr. Michelson is also the inventor of an instrument which made it possible to measure the diameter of the far distant stars.

There are a number of younger Jewish physicists in this country who have done very distinguished work. We may only mention the names of Dr. L. B. Loeb and Miss Sophia H. Levy, both of the University of California. Dr. Loeb made very important discoveries in the kinetic theory of gases, and in the physics of the Alpha particles, while Miss Levy's field is theoretical astronomy. Another lady scientist, Miss Anne Jonas, recently made some very interesting studies of the geology of metamorphic rocks. She has taught at Bryn Mawr, and is now connected with the Virginia Geological Survey.

Jews are very active, also, in the field of chemistry. A Harvard Professor, Edwin J. Cohn, made important discoveries in the chemistry of sea water and in the physiological chemistry of the sperm, and is lately contributing perhaps more than anyone else to the question of the active principles in liver extract, which is used in combating pernicious anemia.

Dr. Michael Heidelberger, a chemist of Mt. Sinai Hospital in New York City, is working in an almost new field,—the chemistry of the specific substances produced by germs. He was more successful than anyone else in discovering the chemical structure of

the poisonous or non-poisonous substances produced by bacteria.

Dr. Walter A. Jacobs, member of the Rockefeller Institute of Medical Research, recently astonished the whole scientific world by his researches on the chemistry of digitalis bodies. These substances were used in the treatment of heart diseases, and it is naturally of the utmost importance to us to know just exactly what they contain. Therefore, the discoveries of Dr. Jacobs will indirectly influence the treatment of the affliction of the heart.

Perhaps the greatest of Jewish-American chemists is Phoebe Aaron Levene, member of the Rockefeller Institute and of the National Academy of Sciences, a native of Russia. He was the only Jewish graduate of the Military Medical Academy of St. Petersburg. His work on the chemistry of mucoproteins and hexosamines is fundamental, and his recent contributions to theoretical chemistry are admired by chemists all over the world.

It seems unquestionable that in the biological and medical sciences Jews have been especially successful during the last five years. Several outstanding discoveries in the biological and medical fields were made by investigators of Jewish extraction. Take almost any field in biology and medicine and you will find prominent Jewish workers there.

Take the field of the science of vitamins, surely a most difficult and very modern field. The New York child specialist, Dr. Alfred F. Hess, is responsible for practically the whole modern theory and medical application of a new vitamin; that which prevents rickets. Rickets develops in animals, as well as in human beings, because of the lack of the substance known as the vitamin D, which may be found in abundance in cod liver oil. It was he who discovered that irradiation by ultra-violet rays of certain foodstuffs also prevents rickets. Recently he has announced that vitamin D may also play an important part in the development of the egg. Dr. Hess's book, entitled, "Rickets, Including Osteomalacia and Tetany," dealing chiefly with the treatment of rickets by direct irradiation of foods, is just off the press.

If Dr. Hess discovered the rickets-

preventing substances, so another Jew, Dr. Joseph Goldberger, of the United States Public Health Service, discovered the cause and the means of curing another disease, also due to lack of a vitamin in food, the pellagra. He found that pellagra results from a deficiency in the diet of a pellagra-preventing vitamin which has been named vitamin P-P. Canned salmon, egg yolk and canned tomatoes contain some of the pellagra preventive substance. Among the common diets that of lean meat, especially beef and of milk, prevents and cures pellagra. Before Goldberger's work, the nature of this terrible affliction, which is especially common in the southern part of the United States and in southeastern Europe, was not understood. They believed it was due to a tiny infectious mushroom. It took Dr. Goldberger's genius to discover the real nature of the illness and its prevention.

Dr. Goldberger died a year ago, due to an anemia, the nature of which was not understood and which he probably contracted in the discharge of his duty for his country and his science. The nation showed its gratitude to this man by an Act of Congress which provided a pension for his widow.

Next to the problem of vitamins, the problem of endocrine glands stands in the foreground of interest among biologists. The hormones, the specific substances produced by the endocrine glands, are the body's own products, whereas the vitamins are transported from the outside. One of the most important endocrine glands is the adrenal, which is a small organ situated above the kidneys. We know that the complete removal of these organs causes death. They are absolutely essential to life. A professor at the Western Reserve University, Cleveland, Ohio, Julius Moses Rogoff, contributed perhaps more than anybody else to the knowledge of these mysterious small bodies, and recently prepared an extract of these glands with his great teacher, Dr. Stewart, which not only prolongs the life of animals devoid of their adrenals, but also is being successfully tried in combatting human afflictions due to adrenal deficiencies.

David Marine, the director of the laboratories of the Montefiore Hospital in New York City, and recently President of the American Society of Experimental Pathologists, did fundamental work in studying the functions of another important endocrine gland, the thyroid. Everyone is fa-

miliar with its pathological enlargement known as goiter. This disease occurs in thousands of people in certain territories in the United States and Europe. It appears that something lacking in the diet of the people who live in certain regions, is responsible for the enlargement of this gland. Dr. Marine discovered that the lack of iodine brings about the enlargement of the thyroid and that adding minute traces of iodine to the salt used by the inhabitants of such goiter-inflicted regions is the best preventive ever devised.

When it comes to the discovery of the cause and treatment of infectious diseases, the Jews stand in the front rank of the investigators. Everyone remembers that Prof. Ehrlich in Germany was the founder of the treatment of infectious diseases with chemicals and the discoverer of the cure of syphilis. In the United States, Dr. Simon Flexner, director of the laboratories of the Rockefeller Institute for Medical Research, and member of the National Academy of Sciences, is the greatest worker in this field. His best known contributions are his studies in the encephalitis and infantile paralysis. He has lately given us a very efficient treatment of the latter disease, unfortunately so widespread in the United States. The latest studies of Flexner promise to revolutionize the science on epidemics.

The work of the 30-year-old professor of the University of Chicago, Isadore S. Falk, created a great deal of discussion recently, even in the daily press. He is credited with having isolated the germ of influenza. Dr. J. J. Bronfenbrenner, professor at the Washington University, St. Louis, studied the nature of the bacteriophage, which has been hailed as the most potent germ killer, being made itself from germs. Dr. Bronfenbrenner discovered, that contrary to previous notions, the bacteriophage is not a living being, but an inanimate chemical product of bacterial metabolism.

Last year American science lost one of its most enthusiastic representatives, Prof. Arthur Solomon Luevenhart of the University of Wisconsin, who bestowed upon civilization a very efficacious treatment of one of the late consequences of syphilis: the general paresis of the insane.

In the field of physiology, Prof. Joseph Erlanger, of Washington University, St. Louis, is one of the leaders. He is a member of the National Academy of Sciences, and was President of the American Physiological Society. Dr. Erlanger is an internationally

known specialist in the physiology of the nerve, and recently invented a device which amplifies current about one hundred thousand times and permits the observation of the flow of nerve impulses. By his device it is possible to photograph lightning striking wire and to measure the rate of propagation of electrical current in one millionth of one second.

Prof. Nathaniel Kleitman of the University of Chicago is a brilliant young investigator in the field of the physiology of the nervous system. It was his ambition from his early youth to discover the nature of sleep. His work has shown that sleep is mainly brought about by perfect relaxation of the muscles and by the absence of disturbing sensations coming from the outside. Professor Selig Hecht, of Columbia University, is one of the greatest living authorities in the physiology of vision. His most recent work threw light on the question of functional mechanism of the very complicated eyes of insects.

Prof. Lewis Victor Heilbrunn, University of Pennsylvania, carried out recently very fundamental investigations on the ultimate nature of the living substance, or protoplasm. He succeeded in ascertaining the fact that the viscosity of the protoplasm of the amoeba is about twice that of water and that the protoplasm of this one cell organism varies its viscosity with change in temperature.

The thousand dollar annual prize of the American Association for the Advancement of Science, the greatest scientific recognition in the United States, was awarded in 1928 to Prof. Hermann Joseph Muller of the University of Texas, for his work in producing new varieties of fruit flies by X-ray treatment. His findings not only elucidated the structure of germinal material but also marked a milestone in the science of experimental evolution. Experimental production of new forms by direct action on germ cells was finally accomplished. Many great biologists hailed Muller's discovery as one of the most important since Darwin.

I am aware of the fact that this brief review of Jewish contributions to science did not even take into account the majority of Jewish discoveries. I do this one would have to write a book and not a short article. But if this brief sketch succeeds in arousing interest in the Jewish public for the unselfish scientific activity of the brethren and sisters, the author feels he has more than accomplished his purpose.

LE MOMENT INCERTAIN

(THE UNCERTAIN MOMENT)

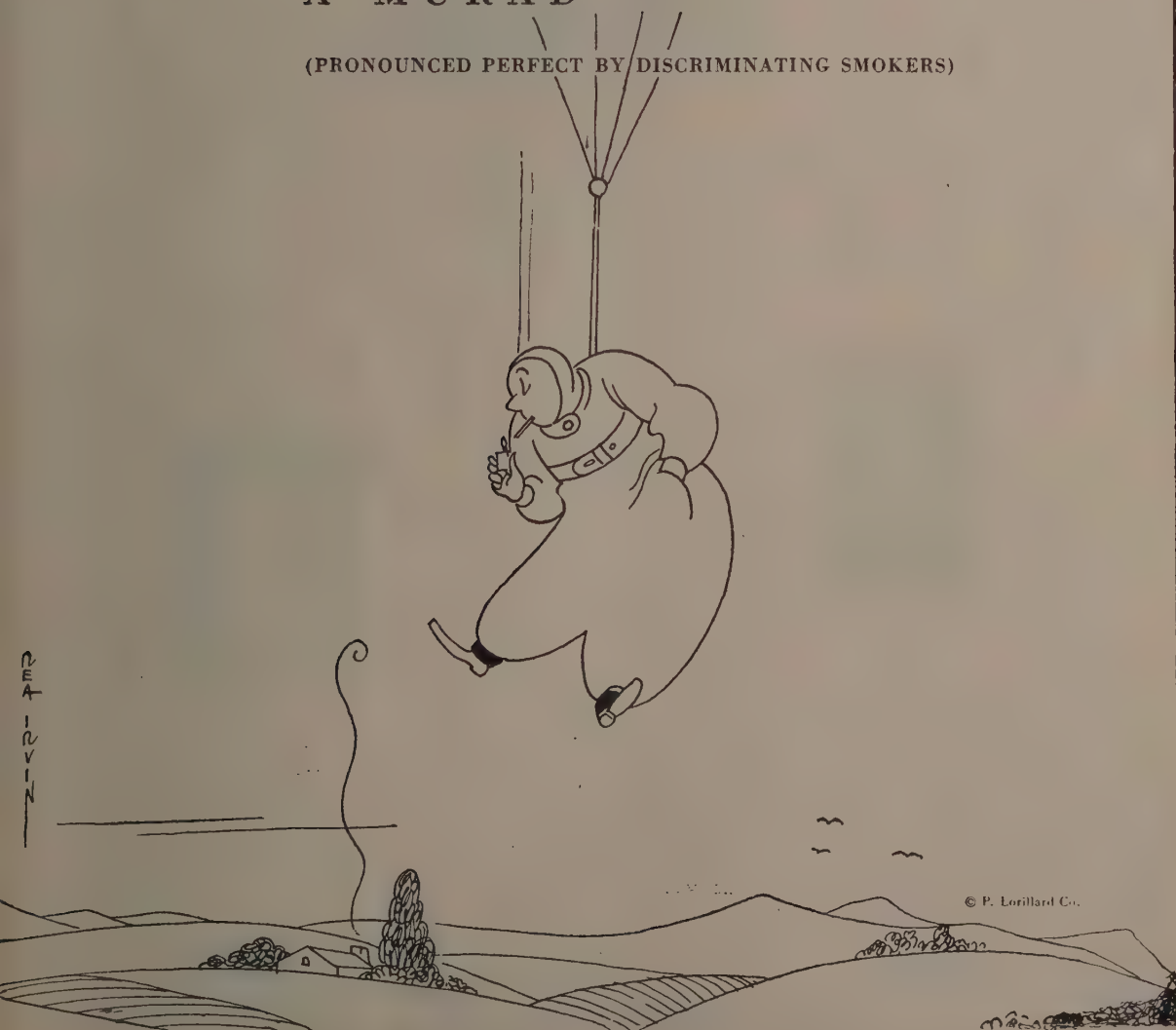
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going to open and it seems quite possible that le
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Five Years of American Zionism

By DR. SOLOMON S. GOLDMAN



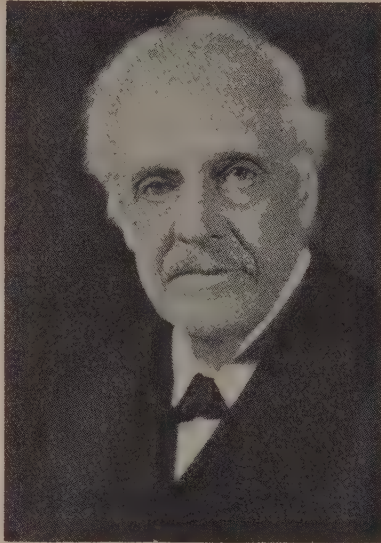
HE death of Balfour brings to a close the most trying five-year period in the history of the Zionist movement. The fact that Zionist leaders the world over still carry on with unabated zeal not only guarantees the future of the movement, but conclusively proves what a reservoir of hope, courage and optimism loyalty to the Zionist ideal has become.

The exigencies of space will allow us but a most cursory survey of the sweep of events in these few years. Toward the end of 1925 Zionist sentiment was running high. Jewish immigration to Palestine had taken a gigantic leap, and in a single month in that year, 4,000 stalwart Chaltzoth and Chaltzim kissed the ancient soil. "The glory of this latter house shall be greater than the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts."

The thrill, however, proved to be momentary. Depression supervened and Zionists were compelled for the time being, at any rate, to restrain their ambitions. A series of untoward incidents swooped down on the Zionist world which were enough to put mighty men to the test.

In 1926 the swelling wave of immigration unexpectedly receded, not without leaving behind an economic crisis. The country was found to be suffering from a lack of private capital and a shortage of public funds. The unemployment problem assumed threatening proportions. In the United States, the situation in Palestine was reflected in the widening of the old breach in the Zionist ranks. The Joint Distribution Committee, which had already pronounced liquidation, one fine day took a new lease on life and startled the Zionist world with a grand scheme of Russian colonization. At the Philadelphia Conference, Zionists trembled as Russia promised to become Zion's rival as a "frontier of hope."

British officials in Palestine, with the aid of Hadassah medical care, escaped malaria, but they were not ef-



The late Lord Balfour

fectively inoculated against the virus anti-Semitic. The Colonial office was issuing papers of many colors, but promises to Zionist leaders still awaited fulfillment. Hadassah nurses were opening the eyes of the fellaheen, and the effendis were frightened and annoyed by the resultant clear vision. As the sweat of the pioneers was restoring the Valley of Jezreel to its pristine fertility, and as Tel Aviv was becoming a "city and capital in Israel," the enemies of Zionism and Jews stimulated Arab nationalism and provoked Moslem sensibilities. The "Western Wall," for untold centuries the haven of the Jew's wailing and tears, was suddenly discovered to be the grave of Mohammed's horse. While Hebron was bathing in blood, Louis Marshall breathed his last. On the eve of the publication of the Palestine Investigation Commission's report, the great Balfour died.

What movement ever received so many grievous setbacks in such a meager span of years? Zionists were quite naturally hard pressed to maintain discipline, unity, and enthusiasm. The magic words, Balfour Declaration, San Remo decision, Chaltutz, which for a time were packing mass meetings and assuring orators a climax, became hackneyed. The trials were overwhelming, the failures disheartening. It was on this background that American Zionism was enacted, and only

the most carping can censure it for reflecting world conditions.

The future historian of this period will undoubtedly give considerable space to the negotiations between the Zionists and non-Zionists and to the culmination of the Jewish Agency project. It would be presumptuous to attempt to evaluate its significance even before it has started functioning. Protagonists of the Agency regard it as the most telling Zionist achievement since the Balfour Declaration. Its opponents asseverate that it is the death knell of Zionism. The former declare that the gain of financial support and prestige is inestimable. The Agency not only opens up new and unlimited resources for Palestine, but what is even more important, makes the future of the country the concern of world Jewry. The enormous burden under which Zionists have been groaning all these years will now be lightened. The Zionist Executive, now that the Agency will supply the funds, may soon be free to concentrate on political and cultural program. The mandatory power, too, will be more impressed with the new forces back of Palestine than with an endless number of Revisionist speeches.

The opponents of the Agency, on the other hand, insist that Palestine has now been reduced to just another "anstaat." Eretz Yisroel has been swallowed up by philanthropists. It is no longer the National Homeland, but at best, just another colonial scheme. A reference to Nationalism and Zionism, they insist, will from now on have to be soft-pedaled.



Louis D. Brandeis

Zionists, they declare, have sold the birthright for a pot of lentils. Worse still, they are not sure that the lentils will be offered. It is the firm belief of a number of the opponents of the Agency, that even had Marshall remained alive, he could not have procured the support of the anti-Zionists for the Agency. For the moment the Washington conference seems to have silenced the opposition.

Disagreement among Zionists is no

ced to the Agency. The echoes of the famous Cleveland convention of 1917 still reverberate. Strife has rent the Zionist organization asunder. All the tragic years have failed to bring rapprochement among Zionists. This is perhaps the saddest comment on American Zionist leadership. To this day opposing camps are hurling epigrams at one another that lend but little prestige to Zionism in America. No group has singled out some individual or individuals as a target for abuse. The Z. O. A. has picked its victims: the pugnacious De Haas, the Brandeis-Mack group, it is rumored, is out for the scalp of the Jew David Lipsky. Standers-by opine that Zionism is going down in a ludicrous debacle. There have been many catering jackadaws, but serious peace proposals still remain a desideratum. In this writing, there is much susurration in the air. But whether it will bring peace or give us another Pittsburgh convention is hard to predict.

In the meantime, the leaders of the Z. O. A. have been preoccupied with vexing questions, namely, liquidation of an ever-growing deficit, and what is even more aggravating, finding a methodology and ideology for the organization. Prior to the Detroit convention, the *New Palestine* editorially declared "That this is a critical period in the history of American Zionism is known to every Zionist who has kept close touch with the development of affairs in the Jewish community. The extension of the Jewish Agency is one of the major factors which helps a readjustment of the Zionist picture. . . . What shall be the future of the Zionist Organization? This is the dominant question which the delegates and which must be answered if Zionism is to maintain its vital relation to Jewish life, and if it is to continue as an inspiring force. It is not only that the Detroit Convention must take an affirmative stand towards a widening of cultural work, sponsored by the Zionist Organization; it must give direction to the type of propaganda which is to be conducted for the benefit of the new situation." Many Zionist leaders throughout the country frankly admit that the concentration throughout a whole decade of fund raising has tended to empty Zionism of its old implications. It is true that the Z. O. A. has always reaped all cultural and spiritual Jewish activity as its sacred privilege and prerogative. Circumstances, however, have compelled it to give but the part of time and thought to this work. Its efforts have been sporadic and

short-lived. The Jewish Cultural Association, founded in 1925-1926, progressed not beyond birth. Visits of Bialik and Tchernichovsky and other such great personalities were unfortunately utilized more for fund-raising than for promoting creative work. Young Judea, Avukah, as well as all educational efforts, are receiving little attention. To speak of the Hebrew language and literature is to flick on a sore spot. Hebraists have not hesitated to denounce the leaders as traitors.

The unprejudiced observer, however, will not hesitate to admit that Zionism is emerging unusually vigorous from the ordeals of the past five years. If the Agency lives up to the expectations of its friends, the movement is bound to gain new impetus in the United States.

AMERICAN JEWS IN MUSIC

(Continued from Page 276)

other that proves his genius in the matter of adaptations. The "Blue Moon" song stems from Drigo's *Valse Bleu*.

Jerome Kern with "Show Boat" again proves to many that he is Victor Herbert's successor. "Ole Man River" is now on the programs of many concert singers.

Rudolph Friml's "Vagabond King" is his greatest score among the many musical comedies he has written. Manna Zucca is the outstanding composer among women, and her music in all forms has been highly praised. She has been called the "Chaminade" of America.

Abram Chasins, the young American, is the outstanding composer of the moderns for the piano. His works are surely the most played.

When it comes to the executive side of music, whether violin or piano, the Jews have practically monopolized their fields. Heifetz, with his dazzlingly brilliant technic, his consummate objective playing as if from the heights; Elman with his sensuous compelling tone; Zimbalist, with his serious demeanor and pure tone, are not to be matched by any violinists of another race. Add to these the greatest genius among violinists, the youthful Yehudi Menuhin, whose perfect art has aroused the frenzied admiration of all who have heard him, and one sees that the fiddle is a truly Yiddish instrument. There is also the young Oscar Shumsky, who has composed works of large dimensions in his tenth year.

Among pianists the same story holds. Gowdowsky, Hofmann, Gabrilow-

witch, Levitski, who has written some popular numbers, are not to be matched. Young Shura Cherkassy, the greatest prodigy since Hofmann, is the youngest player ever to play for the records. His *Prelude Pathétique*, written and recorded at the age of nine, displays his genius. The list of performers on the fiddle and the piano is as long as from here to Jerusalem. Of every ten virtuosi at least eight are Jews.

Effective as are the violinists and pianists in their work, it is a mere bagatelle compared to what the symphony orchestras are doing. And most of the leading Symphony Orchestras in America are conducted by Jews. In New York Walter Damrosch conducts the New York Symphony. His name is as well known as Babe Ruth's.

Vladimir Shavitch conducts the Syracuse Symphony and is placing the city to the fore as a music loving center. The civic spirit of the citizens of Cleveland is the cause for nationwide comment, and their pride in music is due in no small measure to Nikolai Sokoloff. In Detroit, the many-sided and versatile Gabrilowitch has made the symphony a part of the city's life. It was an American Jew who raised money enough to bring Gabrilowitch to the city. Los Angeles Symphony, under Walter William Rothwell, has played to hundreds of thousands of people every year. Alfred Hertz is almost synonymous with the San Francisco Symphony.

One can only touch the high lights in the concert field and symphony, as one can only touch upon a few men in the picture field. First comes Hugo Reisenfeld, whose scores for the "Volga Boatman" and "The Covered Wagon" are not easily forgotten. He has done wonders in keeping good music before the people. The musical director of the Roxy is Erno Rapee, whose talents as a leader and motion-picture synchronizer give him an enviable reputation. Like Reisenfeld, he is a composer of no mean calibre.

Vitaphone has enlisted the aid of Herman Heller, who actually composes music for the pictures, and has succeeded in giving the people good music.

All the symphonies mentioned are giving music to the people within their means, and the children's concerts are a weekly feature. In every large music center one will find a Jew at the helm of the city's musical activities, giving the best that is in him, unsparing in his efforts to help make America a land that will refute the assertion that it is "emotionally starved."



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Jewish Contribution To Social Service, 1925-30

By DR. I. M. RUBINOW

IN effort to appraise the Jewish contribution to the field of social service in America during the period under consideration, in addition to the usual difficulties of such an appraisal, is complicated by the uncertainty as to the contents of the term. It was only about six or seven years ago that the National Conference of Charities and Correction, the all-American organization combining thousands of workers in the field, changed its name to the National Conference of Social Work, in order to adjust the official title to the new tendencies in the movement for social betterment. The new term stands as a symbol of a broadening and deepening of the efforts for social betterment. It became necessary because earlier terms—"charity" and "philanthropy"—by usage rather than etymological definition, had become too closely identified with the simplest forms of help to the underprivileged, namely, material aid.

Thus the participation of the American Jew in the movement for social work, social service and social reform has its many ramifications; the simpler forms of charity and philanthropy, the contribution of Jewish men and women to the theory and practice of social work, and last, but not least, the development of Jewish social work both as a communal activity and as an important factor for preservation of Jewish life in America.

Jewish philanthropy, as it expresses itself in voluntary, individual contributions for the help of the needy and the common good, is well known for its generosity in this country. The main source must be looked for in Jewish traditions. The extent of applications was the result of both improved economic condition of the American Jew and the great need presented by the rest of the world. Even though the period under consideration opens some five or six years after the close of the war, it was nevertheless the aftermath of the war that has called for the enormous contributions which are almost unparalleled in history. The nationwide campaigns for relief of the economic distress of the Jews of Eastern Eu-

rope, and particularly for the purpose of economic reconstruction of the Russian Jewry through return to land and agriculture, have brought together tens of millions of dollars, and what is even more noteworthy, for educated American Jewry to accept this obligation as a permanent function of Jewish life rather than an emergency act of generosity. In this flood of money, not only from the larger cities, but from every hamlet containing perhaps an isolated Jewish family, the individual contributions reaching perhaps a million dollars are no more noteworthy than the smallest gifts from hundreds of thousands of families of very modest budgets. Side by side with this assistance to the Jews of eastern Europe, there continued the collection of funds for reconstruction of Palestine. Although this objective is not thought of in terms of philanthropy, the willingness of the masses, Zionist or non-Zionist alike, to support a purpose is, after all, another expression of the spirit of social obligation underlying the whole movement for social service. While accurate figures are lacking, it may be estimated that nearly \$50,000,000 was collected for Europe and Palestine during these five years.

In the face of this unusual burden, which no other group in America was forced to carry, American Jewry remained equally generous in meeting the needs of philanthropic work in their own country. During the first prosperous years as well as during the last two years, employment of Jewish standards of relief to the needy have kept up to the very much more generous level, as is clearly shown by the data collected by the Russell Sage Foundation; the average amount of relief per family for Jewish agencies running almost twice as high as for non-Jewish agencies. This was only possible through a much higher average of contributions to Community Chest and Federation drives; particularly true of those communities which are recognized in Jewish Federations as distinct from Community Chest. But whether due to Jewish Federations or Community Chests, Jewish philanthropy and social service have made a very important contribution

to standards of relief by emphasizing both the higher rate of relief, as well as the high rate of contribution. Invariably comprehensive studies that are public or private of philanthropic institutions have indicated higher standards prevailing in Jewish institutions, in the field of child care, as well as care of the aged.

Modern social service, however, is not limiting itself to such forms of material assistance. Its philosophy and theory for development in America are being rapidly adopted in Europe. As yet the Jewish contribution to this philosophy and theory has been comparatively slight. Perhaps the pressure of economic needs of the millions of immigrants of necessity kept relief problems to the foreground. Nevertheless, during the last five years Jewish social service has been rapidly adopting these theoretical advances in the field of family welfare, child care, and health. In many cities Jewish hospitals have gained for themselves a distinct position, and Jewish social service agencies have not been slow in applying improved methods of social case work. A significant tendency, therefore, of the last five years is the change in name of institutions from "United Jewish Charities" to "Welfare Societies" and "Social Service Associations."

One might almost say that American Jewry as a whole is in need of scientific social service for the preservation of normal Jewish group life. A significant tendency, therefore, during these last five or ten years was a certain shifting of emphasis in the Jewish field from social case work to social group work, expressing itself mainly in two directions, the rapid development of Jewish communal centers (under various names, such as Y. M. H. A., Y. W. H. A., Community Centers, etc.) and an equally rapid increase of effort in expenditure in the direction of Jewish education. By common acceptance, the field of general education is considered as lying outside of the domain of social service because it has become a governmental function, but in the field of Jewish social service Jewish education is playing a rapidly increasing role. Thus, side by side with the National

Conference of Jewish Social Service, which has been in existence for over 30 years, they have developed very active organizations of Jewish social center secretaries and of Jewish education. The printed proceedings of these three associations and periodic publications (the Jewish Social Service Quarterly, the Jewish Center and the Journal of Jewish Education Association) furnish evidence of increasing application of scientific thoughts to the solution of problems of Jewish life in America.

The question is often asked whether social service as a separate entity is a temporary or permanent phenomenon in this country. In the field of material assistance, with the increasing recognition of the responsibilities of the states to meet the problems of economic distress, the future may be uncertain, but in the general field of communal and educational organization the question obviously cannot even arise. The recognition of the Jewish community for social and communal work is of tremendous importance, not only for the beneficiary, but for the community itself.

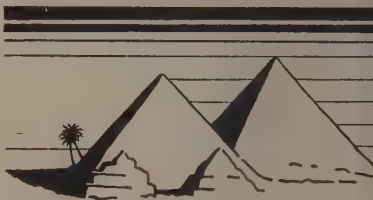
This direct participation of ever widening circles in social and communal work and the extension of leadership from the older element within each community, so as to include the more recent immigrant, are forces of very great importance. Nevertheless organization has been so rapidly growing, particularly during the last five or ten years, that the direction of these communal efforts is a matter requiring expert and well trained guidance. One of the most important developments during the period, therefore, was the creation of a training school for Jewish social service in New York City, from which an increasing number of graduates are spreading throughout the land, in large cities as well as in smaller communities, where the principles of modern, scientific social service are combined with the recognition of Jewish cultural values. The existence of the National School, the annual national conference of the three organizations already mentioned, and finally the work of the Bureau of Jewish Social Research, in studying local problems in the light of modern social science and introducing throughout hundreds of communities more or less uniform standards and ideals—altogether these three forces have been making a very valuable contribution to the unification of Jewish life in America in the efforts of the 4,000,000 Jews who have come from

different lands, with different languages, different standards of culture and different traditions—in the efforts of these 4,000,000 people not only to adjust themselves to American life, but to create an American Jewry, social service has played and is playing an increasingly important part.

All of these developments lack the element of the sensational. They are tendencies, currents of thought rather than striking events. Public opinion is much more likely to be concentrated from day to day upon such events, as unusually large contributions either for local, national or international purposes. Of these there has been no dearth; in fact, their number is too large to permit listing here. A Jewish philanthropic contribution must be very large indeed to create a sensation, but here again there has been most interesting developments. Until comparatively recently the large Jewish contributions and bequests were made almost exclusively in the field of personal philanthropy, such as hospitals, orphan asylums, or homes for the aged. More recently distinct contributions have been made for cultural and educational institutions, both Jewish and non-sectarian. And here again the recognition that large giving is not only an act of generosity but also an art and a science requiring expert guidance if the best results are to be achieved, has resulted in a creation of foundations, among which the Roosevelt Foundation is perhaps the most striking illustration.

These five years may perhaps be

characterized in the field of Jewish philanthropy and social service: first, by the unusual generosity of contribution; secondly, by recognition of the necessity of professional training; the guidance of that generosity; thirdly, by the emphasis upon preservation of Jewish culture.



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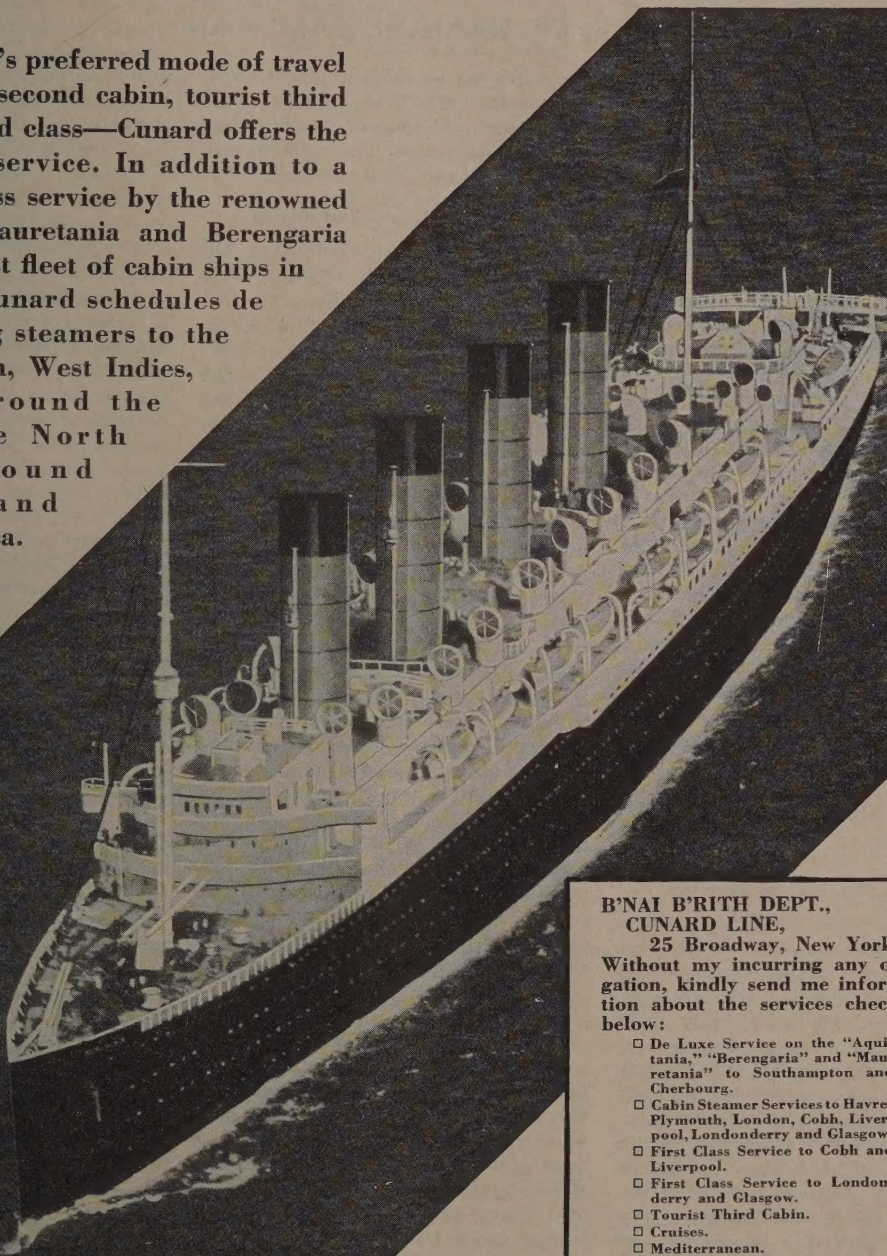
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Five Years of Jewish Education

By DR. EMANUEL GAMORAN



THE two most important problems that confront world Jewry today are the rebuilding of Palestine, and the development of a system of Jewish education adequate to maintain wholesome Jewish life. While the rebuilding of Palestine has by now



Dr. Gamoran

rightly been recognized—as the task of world Jewry, the problem of Jewish education will necessarily have to be solved by the Jewries of the various countries of the world, in the light of the special conditions which confront them.

What progress has this process of Jewish education made in the last five years? It is somewhat difficult to gauge this period exactly since the figures and facts that would compare the year 1925 with the year 1930 are not always available. Still the student of Jewish education should be in a position to evaluate our main achievements in the last five years.

Students Increase in Number

One of the ways of measuring progress in Jewish education in America must necessarily be that of comparing the number of children who come to Jewish schools. Studies recently made in various cities, and especially in New York and Chicago, show that in the last few years the actual number of children who are receiving a Jewish education has definitely increased. While for the country as a whole it may be said that only about 30 per cent of the children attend Jewish schools at *any one time*, it may also be pointed out that more than 70 per cent of Jewish children of elementary school age attend a Jewish school at *some time*. If their stay in the Jewish school were sufficiently long to make it possible for them to acquire an intensive Jewish education, we would be in a position to describe the situation as fairly satisfactory. However, this is not the case. The great majority of the children attending week-day Jewish schools today are to be found in the first two or three grades of the elementary school. Their stay is as a rule not longer than

two years in the Hebrew school. This is altogether insufficient and is a sad reflection on the interest which Jewish parents in America take in the Jewish education of their children.

American Jewry Indifferent

It has recently been said that American Jewry has been aroused over the problems of Jewish education. The limited stay of the Jewish child in the Hebrew school, as well as the large number of those who never come, proves that this optimistic contention is far from the truth. American Jewry is still indifferent to the problem and it will take many years before it will be aroused to the point where consciousness will be sufficiently intensive to lead to intelligent, well-directed action.

Perhaps the greatest achievement in recent years in the field of Jewish education has been the gradual but constant growth of a sense of communal responsibility for the solution of this vexing problem on the part of some of the leaders of American Jewry. This has been evidenced in the growth and development of the bureaus of Jewish education in the larger communities of this country. Such developments as the organization of a Bureau of Jewish Education in Cincinnati, in Baltimore, in Buffalo, etc., are indications of the growth of this idea. Another way of gauging progress in this direction is the increased budgets allotted to some of these bureaus.

Value of Propaganda

Preceding and succeeding these campaigns for such increased budgets there has been a great deal of propaganda, arousing public opinion to the need and to the value of Jewish education. Such efforts have resulted in the stimulation of thought on the part of communal leaders and in the development of small groups of interested people who have begun to think of the importance of this great problem.

While fundamental thinking on any problem may appear theoretical to those who are always engaged in daily problems of a practical nature, a closer examination will often reveal the fact that such thinking has important practical implications. One of the most significant steps in the progress made in recent years has been the growing interest on the part of the laity as well as on the part of the professional

groups in the content and in the high values of Jewish education.

There was a time, not so long when people conceived the function of a Bureau of Jewish Education as that of taking charge of the Talmud Torah in the community and of instituting a system of records and reports, and possibly of providing some uniform schedule for the collection of tuition fees. The idea of a Bureau of Jewish Education should concern itself also with the problem of working out new courses of study, trying out new methods of teaching, and developing text book material to meet specific needs as they arise in a particular community, is a new concept of the problem. Bureaus like that in New York, Philadelphia, Chicago and Cincinnati have demonstrated the value of giving local attention not only to administration but also to curriculum, to method, to experimentation.

Problems Confront Schools

In order to make clear the significance of this fact, I shall give but one illustration. The Bureau of Jewish Education in Chicago was confronted with the following problem. It had under its supervision a number of small congregational schools with a small register of pupils, with limited financial resources and consequent inability to secure the right kind of teachers. In a school in which there are a few hundred children it is possible to grade the children in accordance with their ages and abilities, and to employ a different teacher for each grade. A school that has a few children altogether might possibly require—if it were to grade these children in accordance with their ages and abilities—six classes. Yet it is obviously impossible for such a school to employ more than one or two teachers. What should be done?

When confronted with problems such as these and in an effort to solve them, the suggestion to introduce some individual methods of instruction naturally presented itself. As a result, the individual system of instruction in Hebrew was introduced and was experimented with for two or three years before a publication appeared on the subject. After due experimentation a new method was evolved for instruction in Hebrew in accordance with which each individual pupil can proceed at his own pace. This not only solved to some extent the problem of the small congregation

ols in Chicago but immediately gested itself as a useful procedure be followed in many other schools. so-called "Hamithlamed" (the self-her) is now used in many schools oughout the country and offers the nnings of a system of self-instruc- in Hebrew. Some of the national ish organizations have also devel- a consciousness of this problem h reflected itself in the educational vity of the B'nai B'rith, the United agogue, and the Department of agogue and School Extension. The two national organizations repre- ing Conservative and Reform Jewry merica, are now appreciative of the d of improving the work conducted he schools affiliated with them. They e given their attention to the im- vement of the courses of study, the books, and the methods employed heir schools.

Sunday Schools Improve

ne of the most significant steps in ish education in the last five years been the improvement of the status he Sunday School. Until recently Sunday School was altogether neg- ed in American Jewish education. ce it is a one-day-a-week school, it thought there was no use in giving ue attention. However, educators understand that at a time when average stay of a child in the Hew school is about two years, even one-day-a-week school should be en into consideration, especially if succeeds in keeping its children seven eight years. Lately there has also a started a movement favoring the ition of at least one more session making it a two-day-a-week school. impetus to improve the work of the day-a-week schools was given by

Department of Synagogue and ool Extension in the year 1924 when organized an educational division ch concerned itself primarily with development of a new curriculum new methods and textbooks for the orm Religious Schools. The same ulse called the attention of Amer- Jewry to the fact that the training he teachers in the Sunday Schools almost entirely neglected. Their agogic preparation was rather lim- and their Jewish education almost The Sunday School is particularly dicapped by the fact that the teach- naturally consider this task an ation. The improvement of profes- tal standards is therefore particu- y difficult. While recent years have a the development of teachers' col- es and institutes in the larger cities, teachers in the small Sunday School a community with only one congrega-

tion and with possibly no secular college or normal school, required special attention at the hands of some national organization.

Training of Teachers Important

It was to meet needs such as these that the preparation of a teacher-training literature was begun several years ago. While this problem is far from solved and will depend to a considerable extent upon the training given in our rabbinical Seminaries, it may nevertheless be said that the beginnings of a teacher-training literature have been made available, and that the intelligent supervisor is now in a position to make use of definite books and syllabi that will help him train his teachers. There is also a growing tendency on the part of teachers in these schools to continue professional studies whenever opportunities present themselves, and thus to improve their work.

The B'nai B'rith, the leading Jewish fraternal organization, has conceived of some of its functions in terms of education. It has concentrated on the solution of the problem of the Jewish university student through the organization of the Hillel Foundations. These represent the most significant educational activity of the Order, and they are characterized by a broad platform which includes "Catholic Israel."

The last five years have also brought with them the growth of the congregational school. From one point of view, the development of congregational schools may lead to a fundamental improvement in the status of Jewish education. One of the difficulties of the communal school is that it is not attached to any definite institution. The communal school has no distinct membership that feels a special allegiance to it except in a very vague way. The congregational school is a decidedly distinct unit; its membership develops loyalty to the congregation, to the rabbi, and to the activities of the congregation. This probably accounts for the fact that the children in the congregational schools stay, on the average, longer than those in the communal week-day schools. The synagogue school may therefore be considered an advantage to Jewish education from this point of view.

Furthermore the congregational school leads to a definite religious, social institution, the congregation—into which the child may be inducted. This is not always the case with the communal school. The communal school, of course, leads to the larger Jewish community, but the larger Jewish community does not constitute a group as

concrete or as visible as the congregation.

Congregation vs. Community

However, the congregational school also presents a number of disadvantages. The very fact that the congregation is a distinct unit often becomes a disadvantage when congregational loyalty comes into conflict with communal welfare. There are communities in which congregations are so jealous of their prerogatives as not to be concerned about the welfare of sister congregations in their midst. There are communities in which synagogue loyalty exceeds in the minds of the people loyalty to the school and loyalty to Jewish education. For example, minimum standards for achievement in congregational schools are exceedingly necessary; yet congregational loyalty often militates against the possibility of devising, much less of accepting, such standards. Grave danger is always to be found in any situation in which a conflict of loyalty is involved, and in which devotion to the smaller institution because it is more concrete results in a lack of sufficient consideration for the needs of the larger group.

Loyalties Must Balance

The most important favorable tendencies in recent years have already been mentioned. It remains now to summarize briefly some of the present difficulties and immediate problems. The last five years have shown a decided tendency for the week-day communal schools to lose their children, and on the part of the congregational schools to gain them. One of the main questions therefore is: will the congregational school develop into the intensive institution needed to bring about a creative Jewish life in America? Whether this will be done or not will depend largely upon the willingness of the forces at the head of synagogues and temples to subordinate the needs of the individual congregations to those of the larger community. It depends, also, on the willingness of Jewish leaders to subordinate the ideology of one party in Israel for the sake of the whole of Israel.

There must be greater unity of forces in order to bring about an adequate system of educational supervision in the centers of large Jewish population. While it is true that at present we still require much work along the line of curriculum, method, and textbooks in order to improve our system of education, it is also true that there are probably hundreds of schools in the country not making use of whatever good ma-

terial is available, for lack of adequate supervision. Such supervision requires the training of personnel for leadership in Jewish education, a task which, alas, has until now been sadly neglected by some of the most responsible institutions interested in the furtherance of a wholesome Jewish life in this country.

Jewish Education—A New Profession

There are many other problems which one might mention. However, it is perhaps better to close this brief survey of the last five years with a statement of what seems to the writer to be the most hopeful element in the situation, and that is the emergence of a trained body of men and women who are creating a new profession—Jewish education. This group consists not only of better trained teachers but also of principals, supervisors and executives guiding the destinies of education in various communities. It is this body of men and women that have been largely responsible for the increase in educational requirements, as well as for the improvement in the professional training which accompanied these. The leading Jewish educators of this country have recently organized into a body known as the National Council for Jewish Education. The organization of this group is in itself a significant achievement which took place in the last five years. This body is not local nor sectional in its interests. It does not represent one party in Israel. It is interested in all groups of Jewry—Orthodox, Conservative, Reform, Zionist, and non-Zionist. It is not committed to any one policy or any one program except that of devoting itself professionally to Jewish education, because it believes that through the solution of this problem we may succeed in preserving Jewish life in America. It further believes that with proper guidance and with unity of effort based on a due recognition of the uniqueness of the various groups in American Jewry, it may be possible not only to preserve Jewish life, but also to enhance it, to beautify it, to make it creative.

To the furtherance of an ideal, a creative living Jewish community in America, Jewish education dedicates itself—and it calls to all those who can raise themselves above sectional loyalties and party ideologies to assist in a spirit of devotion in revitalizing the Jewish people in America.

WOMEN WHO TOP THE HORIZON

(Continued from Page 283)

Viola Kaufman held the office of City Auditor in Lexington, Ky., and Mrs. Jerome Mayer was a member of the local Charity Board, through an appointment made by the Mayor.

In art, science, and medicine, the record appears to be very limited. Mrs. Oscar S. Straus of New York City undertook to sponsor an expedition into Africa on the part of the American Museum of Natural History, in which expedition she personally participated. Recently Dr. Rita Sapiro Finkler of Newark, New Jersey, was made an adjunct of the Women's Service at the Beth Israel Hospital in New York City. Among those who exhibited their works of art in New York and Paris are Marie Trommer and Dorothy Rice.

One would rightly anticipate that in the field of human service the talents of the Jewish woman in America would meet with lofty recognition. Her record in the field of social service is one that incisively reflects her keen vision and her administrative abilities. The award of a gold medal made by "Better Times" of New York City to Lillian D. Wald, founder of the Henry Street Settlement, for distinguished social service to the City of New York, was one that was heartily commended by the public. The Jewish woman has proved her powers of leadership and has won the confidence of her associates in the social

service field, as was manifested in election of Mrs. Siegmund Herzog, President of the Jewish Welfare Federation of Cleveland and Mrs. I. Saloman as President of the Federation of Jewish Charities of Tulsa, Oklahoma. State honors were achieved by Mrs. Sidney C. Borg of New York City who served as President of the New York State Conference of Social Workers and by Dorothy C. Kahn, Superintendent of the Hebrew Benevolent Society of Baltimore, who was elected President of the Maryland State Conference of Social Work.

American Jewish womanhood has been especially productive in the world of literature. Mrs. Joshua Pizer of New York City prizes the distinction of having compiled the first Jewish prayer book for the blind in braille plates for which she presented the National Council of Jewish Women which has made this publication available to the Jewish blind in America abroad. Others who have dealt with subjects of specific Jewish interest are Mrs. Benjamin Davis of Chicago, who compiled a volume, "The True Bibles of the Holy Land," embodying her writings and material of her father the late Samuel Hillel Isaacs; Mrs. Lindheim, whose book, "The Immigrant Adventure," describes a visit to Palestine; Dr. Nima H. Adlerblum, who has written in the field of Jewish philosophy; and Elma Ehrlich Levin, the author of books of Jewish history and on present day Jewish life.

Rebekah Kohut has contributed a universally acclaimed autobiography, "Portion," and a book of reminiscences, "As I Know Them." The list continues with Leah Morton, author of "I Am a Woman and a Jew"; Anita Brenner, who has written an epochal book on Mexico, "Idols Behind Altars"; H. Hecht Sloss, with a valuable collection and arrangement of poems, "Fifty Great Poets of Importance: Victorian Verse Chosen for Comparison"; Isaac Fleischman, a writer on vocational questions; Miriam Newman Neugass of New York City; Gertrude Diamant; Rose L. Franken, Emanie N. Sussman and continued contributions from the pens of Fannie Hurst and Edna Ferber.

It is my conviction that the American Jewish woman has made only her first advance toward the conquest of the larger world that has been open to her. The generation that is now enjoying the advantages of special training in the schools of art, in professional schools, and in the colleges and universities, will give even more abundant proof of the genius of the American Jewish woman.

Notice To Secretaries

MAY I, as Chairman of the Constitution and By-Laws Committee of Mount Royal Lodge, No. 729, I. O. B. B., through the ever-helpful columns of the B'NAI B'RITH MAGAZINE, appeal to fellow-lodges to forward us specimen copies, typewritten or printed, of their constitutions and by-laws? A few words of comment might be added as to the workability and adequacy of these constitutions for the contemporary and future needs of their lodges; or a suggestion or two might be included as to contemplated amendments or improvements.

It is not the intention of my committee to return the constitutions to their senders and therefore it is advisable to mail us duplicates or copies only.

The above might be sent at the earliest moment to the following address:

A. J. LIVINSON
P. O. Box 714
Montreal, Can.